KEY TO

Durus al-lughat al-arabiyya li ghair al-natiqina biha
PART-III

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Foreword

The long-awaited key to Part III of Durūs al-lughat al-‘arabiyah li ghair al-nātiqīnā bihā is now in your hands, al-hamdu lillāh. As in the keys to Parts I & II, copious explanation of all the grammatical points occurring in each lesson is given in this key also. A translation of the questions contained in the Exercise Section is also given. Numbers not containing questions have been left out. The meanings of new words are not given in each lesson; but a vocabulary of important words occurring in the whole book is given at the end of the book. The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr’s A Dictionary of Modern Written Arabic. In all good Arabic dictionaries entries are made only of the radicals. So words like كتَبَ كاتبَ مكتُوبَ مكتُوبُ are found under كتَبَ كاتبَ مكتُوبَ مكتُوبُ and words like انكسرَ انكسرَ مكسرٌ مكسرٌ under انكسرَ انكسرَ مكسرٌ مكسرٌ.

In European dictionaries of Arabic the abwāb of the mazīd are indicated by the following numbers: II فِعَّلُ فِعَّلَ فِعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ فِعَّلَ الفَعَّلْ الفَعَّلْ II الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّلْ الفَعَّالَ f. hamrā', pl. humr red. Both ahmar and hamrā' have the small number two, which means they are diptotes. The letter f. stands for feminine.

1. There are three appendices at the end of the Arabic book. The first is a list of the masdar-patterns of the thulāthi mujarrad verbs. The second is a list of the patterns of the broken plural. The third contains general questions covering the whole book. The third appendix has been translated...
A good Arabic-to-Arabic dictionary is the *muhājim al-wasīṯ* by al-Fayyūmi. For an in-depth study the student should consult the six-volume *sahāḥ* by al-Jauhari. Here the words are arranged according to their last letter. For further reading the following books are recommended:

1. قصص النبيين by Shaikh Abu l-Hasan al-Nadwi.
2. نصوص من الحديث النبوي الشريف by Dr V. Abdur Rahim (an I.F.T. publication).
3. نصوص إسلامية by Dr V. Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur'an in Part Three, and has studied many āyāhs. The reader is advised to read Sūrat al-Baqarah with the help of a good translation of its meanings. He may later on read the *musāf* in لغة إعراب سورة يوسف by the author which is a grammatical analysis of Sūrat Yusuf.

May Allah *subhānahu wa taʿālā* help us all to learn Arabic in order understand His Book.

al-Madinah-Munawwarah,
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The Author
LESSON 1

In this lesson we learn:

a) the Declension of Nouns, and

b) the Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are
delinable, i.e., they indicate their function in the sentence by their endings.
These endings are three. They are:

1) the *dammah* to indicate the nominative case (الرفوع). A noun with this ending
is called مرفوع.

2) the *fathah* to indicate the accusative case (النصب). A noun with this ending
is called منصوب.

3) the *kasrah* to indicate the genetive case (الجر). A noun with this ending is
called مجرور.

Here is an example:

‘The teacher entered’. Here *al-mudarris-u* is مرفوع because it is
the *fā'īl* (الفاعل).

‘I asked the teacher’. Here *al-mudarris-i* is منصوب because it is
the object (المفعول به).

This is the teacher’s car’. Here *al-mudarris-i* is منصوب because it is
مجرور ilaihi (مضاعف إليه).

Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings
(علامات الإعراب الأصلية). There are other endings also which
are called the Secondary Endings (علامات الإعراب الفرعية). The following
groups of nouns have these endings:

a) The Sound Feminine Plural (جمع الموتى السالم). Only the *nasb*-ending is
different in this group. It takes *kasrah* instead of *fathah*, e.g.,
The headmistress asked the female teachers'. Here *al-mudarrisat-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group the *nasb*-ending is the same as the *jarr*-ending, e.g.,

رَأَيتُ السَّيَارَاتُ، ‘I saw the cars’. Here *al-sayyārāt-i* is *masūb* because it is the object.

خرج الناس من السيّارات، ‘The people came out of the cars’. Here *al-sayyārāt-i* is *mūjūr* because it is preceded by a preposition.

b) The Diptote مفعول به (المنصوب من الصرف): In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.,

هذا كتاب زينب، ‘This is Zainab’s book’. Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote. Note that in this group the *jarr*-ending is the same as *nasb*-ending, e.g.,

سألت زينب، ‘I asked Zainab’. Here *Zainab-a* is *masūb* because it is preceded by a preposition.

ذهبت إلى زينب، ‘I went to Zainab’. Here *Zainab-a* is *mūjūr* because it is preceded by a preposition.

c) The Five Nouns (الأسماء الخمسة): These are 2 أب، أخ، حم، فم، ذو. These nouns take the secondary endings only when they are *mūjāf* and the *mūżaf* مفعول به is not the pronoun of the first person singular. In this group the *raf*-ending is *waw*, the *nasb*-ending is *alif* and the *jarr*-ending is *ya‘*, e.g.,

ماذا قال أبو بلال؟، ‘What did Bilal’s father say?’ Note it is *أبُو* (abû) with a *waaw*, not: أبُ (aba).

‘I know Bilal’s father’. Note it is *أبَا* (aba) with an *alif*, not *أبَا* (abâ).

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1- This word should be pronounced *as-sayyārāt-i*. For the sake of uniformity I write the definite article *al-* regardless of whether the next letter is lunar or solar.

ابّ means the male relative of the husband such as his brother and his father.

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"I went to Bilal’s father". Note it is أَبِي (âbî) with a yâ’, not أَبُ (âbî).

مضمار إليه can be a pronoun, e.g.,
Where did your brother go? (akhâ-ka)
I did not see your brother. (akhâ-ka)
What is your brother’s name? (akhî-ka)

If the مُضمار إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.,
My brother is studying at the university.
Do you know my brother?
Take the address from my brother.

The word قَمْ (mouth) can be used in two ways: with the mîm, and without it.
When used with the mîm it is declined with the primary endings, e.g.,
Your mouth is clean.
Open your mouth.

What is in your mouth?

If the mîm is dropped, it is declined like the Five Nouns (الأسماء الخمسة), e.g.,
Your mouth is small.
Open your mouth.

What is in your mouth? (fî-ka)

The Five Nouns are declined with the special secondary endings only if they are مضاف as we have seen. Otherwise they are declined with the primary endings, e.g.,
He is a brother. Where is the brother?"
d) The Sound Masculine Prural (مَجْمُوعُ الْمَذْكُورٍ السَّالِمُ (jannu al-mudarris-salam)) has -û (na) as the raf ‘-ending, and -î (na) as the nasb/jarr-ending, e.g.,
‘The teachers entered the classes’. Here al-mudarris-ûna is منصوب.
‘I did not ask the teachers’. Here al-mudarris-îna is مضاف.
Note that the nasb-ending is the same as the jarr-ending in this group.
The plural of -û (na) and -î (na) is omitted if the noun happens to be مضاف, e.g.,
أين مُدَرَّسُ القرآن؟ ‘Where are the Qur’an teachers?’ (literally, teachers of the Qur’an).
‘Did you see the Qur’an teachers?’
You will learn more about the omission of the nûn in Lesson 9.
e) The Dual: The dual takes -â (ni) as the raf ‘-ending, and -ai (ni) as the nasb/jarr-ending, e.g.,
‘Have the two new teachers come?’ (al-mudarris-âni).
‘Did you see the two new teachers?’ (al-mudarris-aini).
‘I as asking about the two new teachers’. (al-mudarris-aini).
The plural of -â (ni) and -ai (ni) is omitted if the noun happens to be مضاف, e.g.,
أين تدرسُ أختي بلا ل؟ ‘Where are Bilal’s two sisters studying?’ (ukht-â).
Do you know Bilal’s two sisters?’ (ukht-ai).

Did you write to Bilal’s two sisters?’ (ukht-ai)

You will learn more about the omission of the nūn in Lesson 9.

Latent Endings

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are:

a) The Maqsūr (الІمصصیر) : It is a noun ending in long ā like العصا, الفتى, المرضى.

All the three endings are latent in the maqsūr, e.g., قْتَلَ الفتى الأفْعَى بِالعصَا. The young man killed the viper with the stick.

Here الفتى (al-fatâ) is the فاعل, but it has no u-ending; الافعى (al-afâ) is مفعول به, but has no a-ending, and العصا (al-āsâ) is preceded by a preposition, and so it is مجرور, but has no i-ending. Compare this sentence to the following sentence with the same meaning: قتلت الوَلْدَ الحَيَّةَ بِالعَوْدَ (qatala l-walad-u l-hayyat-a bi l-‘ud-i). In these nouns all the endings appear.

b) The Mudâf of the Pronoun of the First Person Singular (المضاف إلى باء المتكلم) like زميلي. In this group also all the three endings are latent, e.g.,

‘My grandfather invited my teacher with my classmates’. Here جدّي (jadd-i) is the فاعل (ustādh-i) is مفعول به and زملائي (zumalâ’-i) is مضاف إليه. But none of the three has the ending.

Compare this to:

‘Your grandfather invited your teacher with your classmates’. Here jadd-u-ka has the u-ending, ustâdh-a-ka has the a-ending and zumalâ’-i-ka has the i-ending.
c) The *Manqūs* (المتوقِّع) : It is a noun ending in an original *yāʾ*, e.g., القاضي, ‘the advocate’, المُحاذيِّي، ‘the culprit’. In this group the *u* and the *i*-endings are latent, but the *a*-ending appears, e.g.,

قاضي المُحاذيِّي، ‘The judge asked the lawyer about the culprit’.

Here القاضي (al-qādiy) which is مرفوع and الجاني (al-jāniy) which is ميوجور, have no ending, but المُحاذيِّي (al-muhāmiy-a) which is منصوب has *a*-ending.

If the *manqūs* takes the *tanwin* it loses the terminal *yāʾ*, e.g., قاضي which was قاضي, ‘This is a judge’.

هذا بيت قاضي ‘This is the house of a judge’.

Note that the *yāʾ* of the *manqūs* is retained only in the following three cases:

1) If it has the definite artical *al-* , e.g., القاضي، the *wadi,* المُحاذيِّي, ‘defence lawyer’, the *Valley of Aqīq* (in Madinah Munawwarah).

2) If it is *muḥāmiy* مَهْمَاي, *qādi* of Makkah, ‘I crossed a valley’, e.g., ‘I asked a judge’, أريد ثانية, ‘I want a second’.

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**The Indeclinable Nouns**

(الْمَبْنِيَّ مِنَ الأَسْمَاء)

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).
1) The pronouns (I saw him) are pronouns. Also *ka* in *(your book)* and *hā* in *(her house)* are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as *rafiʿ* pronouns, and another set as *násb* and *jarr* pronouns, e.g.,

‘We are students’

أَرَايْتُّكُمُ؟

‘Did you see us?’

أَرَايْتُهُمُ؟

‘This is our house’.

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demonstrative pronouns like *(الاسماء الإشاره)* are declinable (مَعْرَب).

3) Relative pronouns like *(الاسماء الموصولة)* and *(المنة)* are declinable.

4) Some interrogative words like *(من، أين، ما، متى، كيف)*.

5) Some adverbs like *(فِي، حين، أمَّس، الآن)*.

6) The verb-nouns are a noun with the meaning of a verb, like *(أَفَ، آه، آمين)* meaning *I am annoyed, I feel pain, I accept*.

7) Compound numbers: These are *(ثلث عَشَر)* up to *(أَفَّد عَشَر)* along with their feminine forms. Only the first part of *(اثنتا عَشَر)* is declinable (as explained in Key to Part Two).

With regard to a *muʿrab* noun we say ‘it is *marfuʿ*, *mansūb* or *majrūr*, but with regard to a *mabnī* noun, we say ‘it is *(في محل رفع/ في محل نصب/ في محل جر)* i.e., it is in the place of *rafiʿ*, *násb* or *jarr*, because a *mabnī* noun cannot be
\textit{marfū', mansūb} or \textit{majrūr}, but it occupies a place that belongs to a \textit{marfū', mansūb} or \textit{majrūr} noun; and if the \textit{mabnī} noun were to replaced by a \textit{mu‘rab} one it will be \textit{marfū', mansūb} or \textit{majrūr}, e.g., in 
\begin{quote}
رآيتُ بلالا
\end{quote}
the noun is \textit{mansūb} because it is مَعْلَوَّلَ, but in 
\begin{quote}
رآيتُ هذا
\end{quote}
the noun is ‘in the place of \textit{nāsb}’ because it occupies the same place as the \textit{mansūb} بلالا.

\begin{section}{EXERCISES}

(1) Sort out the \textit{mu‘rab} (declinable) from the \textit{mabnī} (indeclinable).

(2) What are the primary endings of the noun?

(3) What are the secondary endings in the following groups?
\begin{itemize}
\item [a)] The Five Nouns,
\item [b)] The Sound Masculine Plural, and
\item [c)] The Dual.
\end{itemize}

(4) What is the \textit{jarr}-ending in the Diptote?

(5) What is the \textit{nāsb}-ending in the Sound Feminine Plural?

(6) Use a \textit{maqsūr} noun in three sentences making it \textit{marfū'} in the first, \textit{mansūb} in the second and \textit{majrūr} in the third.

(7) Use a \textit{manqūs} noun with the \textit{yā'} in three sentences making it \textit{marfū'} in the first, \textit{mansūb} in the second and \textit{majrūr} in the third.

(8) Use a \textit{manqūs} noun without the \textit{yā'} in three sentences making it \textit{marfū'} in the first, \textit{mansūb} in the second and \textit{majrūr} in the third.

(9) Use a \textit{muḍāf} of the pronoun of the first person singular (المضاف إلى ياء التكلم) in three sentences making it \textit{marfū'} in the first, \textit{mansūb} in the second and \textit{majrūr} in the third.

(10) Mention the \textit{i‘rāb} of the underlined words.

\begin{section}{When is a noun \textit{marfū'} (in the nominative case)?}

A noun is \textit{marfū'} when it is:

1, 2) \textit{mubtada'} or \textit{khabar}, e.g., 
\begin{quote}
الله أكبر
\end{quote}
\textit{Allah is the greatest.}

\begin{footnote}
1 Mentioning the \textit{i‘rāb} of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g., 
\begin{quote}
سأله الملائكة
\end{quote}
We say: 
\begin{quote}
منقول به 
\end{quote}
\textit{mubtadā'} because it is مَعْلَوَّلَ.

and its ending is \textit{khabar} because it is sound feminine plural.
\end{footnote}

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3) *ism of kāna*, e.g., ‘The door was open.’

4) *khabar* of inna, e.g., ‘Surely, Allah is forgiving.’

5) *fāʿil*, e.g., ‘Allah created us.’

6) *nāʿib al-fāʿil* 1, e.g., ‘Man has been created from dust.’

When is a noun *mansūb* (in the accusative case)?

A noun is *mansūb* when it is:

1) *ism of inna*, e.g., ‘Surely, Allah is forgiving.’

2) *khabar* of *kāna*, e.g., ‘The food was delicious.’

3) *māfʿūl bihi*, e.g., ‘I have understood the lesson.’

4) *māfʿūl fihi* 2, e.g., ‘My father travelled by night’. The teacher sat at the headmaster’s.

5) *māfʿūl lahu* 3, e.g., ‘I did not leave the house for fear of heat.

6) *māfʿūl maʿahu* 4, e.g., ‘I went to the market along with Khalid’.

7) *māfʿūl muṭlaq* 5, e.g., ‘Remember Allah much.’

8) *ḥāl* 6, e.g., ‘My grandfather prays sitting’.

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1 *Nāʿib al-fāʿil* is the subject of a verb in the passive voice. See Lesson 3.

2 *al-māfʿūl fihi* (الفاعل فيه) is adverb of time or place. See Lesson 12.

3 *al-māfʿūl lahu* (الفاعل لَهُ) is a noun that gives the reason for doing a thing.

4 *al-māfʿūl maʿahu* (الفاعل معَهْ) is a noun coming after the waw which means ‘along with’.

5 *al-māfʿūl al-muṭlaq* (الفاعل المطلق) is the *maṣdar* of the verb occurring in the sentence. See Lesson 28.

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6 *al-ḥāl* (الحال) is adverb of manner. See Lesson 31.

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9) tamyiz 1, e.g., ‘Ana ahusn mink خطأ، ‘I am better than you in handwriting’.

10) mustathnâ 2, e.g., حضر الطلاب كلههم إلا حامد، ‘All the students attended except Hamid’.

11) munâdâ 3, e.g., يا عابد الله، ‘O Abdullah’.

When is a noun majrûr? (in the genitive case)

A noun is majrûr when it is:

1) mudâf ilaihi, e.g., القرآن كتاب الله، ‘The Qur’an is the book of Allah’.

2) preceded by a preposition, e.g., الطلاب في الفصل، ‘The students are in the class’.

Nouns of Dependent Declension

There are four grammatical elements which have no independent declension of their own; they are dependent on other nouns for their declension. These are:

a) the na’t (النعت), i.e. adjective. It follows its man’ût (الم원ع) in its declension. The man’ût is the noun which the adjective qualifies, e.g., أحضر الطالب الجديد، ‘Did the new student attend?’

ب) the tautkîd (التوثید), i.e., a noun denoting emphasis like كلههم all of them, نفسه his own, e.g.,

This is the notebook of the new student.

In these sentences the na’t follows the man’ût in the i’râb.

3 You have learnt this in Book Two.
All the students attended’, ‘The headmaster himself told me this’.

‘I asked all the students’. ‘I asked the headmaster himself’.

‘I greeted all the students’. ‘I greeted the headmaster himself’.

Here the *taukid* (كُلٍّ، نَفْسَهُ) follows the *mu‘akkad* (الطلاب، المدير، نفْسَهُ). The *mu‘akkad* (المؤكّد) is the noun which is emphasized.

c) *ma‘ tūf* (المتطوّف), i.e., a noun joined to another by a conjunction like *and*, e.g.,

‘Hamid and his friend went out’.

The headmaster wanted Hamid and his friend’.

‘Where are the books of Hamid and his friend?’

d) *badal* (البدل), a noun in apposition to another, e.g.,

‘Has your brother Hashim passed?’ ‘I know your brother Hashim’. ‘I know this student’.

‘Where is your brother Hashim’s room?’ ‘I know this student’.

‘Where is the room of this student?’

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1 See Key to Book Two, Lesson 18 : 3. There *taukid* is written as *ta‘kid*. Both the terms are in use.

2- See L 21.
(B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the mādī, the mudāri‘ and the amr. The mādī and the amr do not undergo any change. So they are mabnî. The mudāri‘ undergoes changes to indicate its function in the sentence. So its mu‘rab. Just as the noun has three cases, the mudāri‘ also has three cases which in English grammar are called moods. These are marfū‘, mansūb and majzūm. You have learnt this also in

Book Two (Lessons 18 & 21) 1.

The mudāri‘ is mabnî when it is isnāded to the pronoun of second & third persons feminine plural, e.g.,

الأخوات يكتبسن’

ماذا تكتبسن يا أخوات؟

‘The sisters are writing.’

‘What are writing, sisters?’

These two forms remain unchanged.

The Four Forms have u-ending in the marfū‘, a-ending in the mansūb and loss of ending in the majzūm:

Marfū‘: (yaktub-u, taktub-u, aktub-u, naktub-u).

Mansūb: (لا يكتب، كتب، كتب، كتب).

Majzūm: (لا يكتب، لم تكتب، لم تكتب، لم تكتب).

These are the Primary Endings (العلامات الأصلیّة). There are Secodary Endings (العلامات الفرّعیّة). These are in the following verb or verb-forms:

a) In the Five Forms (الافعال الخمسة) retention of the terminal nūn is the ending of the marfū‘, and its omission is the ending of both the mansūb and majzūm, e.g.,

1- Marfū‘ and mansūb are common both to the nouns and the verbs; while majrūr is
Marfūʿ (yaktubâ-ni, taktubâ-ni, yaktubû-na, taktubû-na, taktubî-na).

Mansûb (lan yaktubâ, lan taktubâ, lan yaktubû, lan taktubû, lan taktubî).

Majzûm (lam yaktubâ, lam taktubâ, lam yaktubû, lam taktubû, lam taktubî).

b) In the nāqis verb the ending of the majzûm is the omission of the third radical which is a weak letter (See Book Two Lesson 28). Phonetically it amounts to shortening the long vowel, e.g.,

\[ \text{îmînû } \rightarrow \text{(lam yatlu)} \]

\[ \text{yâbki} \rightarrow \text{(lam yabki)} \]

\[ \text{yansâ } \rightarrow \text{(lam yansa)} \]

Latent Endings (الإعراب التقديري)

a) In the nāqis verbs the following ending are latent:

- The **u**-ending of the *raf* in verbs ending in *yâ*, *wâw* and *alif*, e.g.,

\[ \text{Amshî, } \text{(atlû), } \text{Ansâ, } \text{I recite (atlû), I forget (ansâ) for the original Amshî, Atlû, Ansâ.} \]

- The **a**-ending of the *nasb* in verbs ending in *alif*, e.g.,

\[ \text{Orid ân Ansâ, } \text{I want to forget (ansâ). But it appears in verbs ending in *yâ* and *wâw*, e.g.,} \]

\[ \text{Amshiy-a, } \text{I want to walk’} \text{ (atluw-a).} \]

- The *sukûn* of the *jazm* in the *muda* ‘af verbs, e.g.,

\[ \text{Malem Ajwâb, } \text{I did not perform hajj’. Here Ajwâb (ahujj-u) drops the dammâh after } \text{and becomes} \]

\[ \text{Abrud ân Ajwâb, I want to recite} \text{ (ahujj). As it involves the alâqa the sâkin, a fatâhah is added, so it becomes} \]

\[ \text{Malem Ajwâb, I did not perform hajj’. See also Book Two, Lesson 29.} \]
Exercises

1) Sort out the *mu‘rab* from the *mabni*.
2) What are the primary endings in the *mudāri‘*?
3) What are the secondary endings in the Five Forms?
4) What is the *jazm*-ending in the *nāqis* verb?
5) What is the *rafi‘*-ending in the *nāqis* verb?
6) What is the *nasb*-ending in the *nāqis* verb ending in *alif*?
7) What is the *jazm*-ending in the *muda‘* verb?

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**LESSON 2**

In this Lesson we learn the following:

#(1) *Wāw* can be a letter as in أَيْنَ بِلَالَّ، وَلَدَ وَحَامِدَ؟ ‘Where are Bilal and Hamid?’

The word و has many meanings. We mention in this lesson three of them. They are:

a) *and* as in ‘*I want a book and a pen*’. The word و in this sense is a conjunction (حرف الغَطَفَ).

b) *by* as used in an oath, e.g., ‘*By Allah, I did not see him*’. The word و in this sense is a preposition (حرف الغَلَطَ).

c) The third type of *wāw* is called *wāw al-hāl*. It is prefixed to a subordinate nominal sentence (الجملة الاسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g.,

‘*I entered the mosque while the imam was performing ruku*’. 
‘My father died when I was small.’

‘The teacher entered the class carrying a lot of books.’

‘The boy came to me crying.’

‘Do’nt eat when you are full up.’

Note that if the khabar of this nominal sentence is a verb, it should be mudârî.

#(2) We have seen in Book Two (Lesson 1) that لَعْلَ signifies hope or fear, e.g., لَعْلَهُ بخير ‘I hope he is well.’ The meaning of hope is called الاشْفَاقُ لَعْلَهُ موريض ‘I am afraid he is sick.’ The meaning of fear is called صلى الله عليه وسلم ‘I am afraid I will not perform hajj after this year of mine’.

Another example of the hadith in which the Prophet لعَلَّي لا أحجّ بعد غامي هذا وسلم said is ‘Take some more examples’. Here ‘أَخْرَى’ is the preposition مَعْلَمَةٌ يُءِلَّكَ عِنْدَ أَخْرَى (verb-noun). It is made of the preposition مَعْلَمَةٌ and the pronoun يُءِلَّكَ ‘Take the news bulletin’. The radio and T.V. announcers say: إِلَيْكَ هذَا الْكِتَابُ ‘Take this book, Ibrahim.’ إِلَيْكَ المَلاَعِقَ يا أَخْيَيْكَ ‘Take the spoons, sister.’ إِلَيْكَ هذِهِ الدَّفَاظَاتِ يا أَ خُواتِم ‘Take these notebooks, sisters.’
#(4) The word ‘things’ is a diptote because it is originally on the pattern of ‘things’. 

#(5) The mādī is also used to express a wish, e.g., رَحِمَهُ اللَّهُ ‘May Allah have mercy on him!’, ‘May Allah forgive him!’، شَفَافَ الْلَّهُ ‘May Allah grant him health!’، لا أراك الله مكروها ‘May Allah not show you anything unpleasant!’، لا تَفُّصَّلَ الله ‘May Allah not smash your mouth!’

#(6) ‘هل من سؤال؟’. The full construction of this sentence is like this: هل من سؤال عندك؟ ‘Do you have any question?’ Here is mubtada’ and is khabar, and in this construction is called من الزائدة (the extra min), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra min. These are:  

1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هل. 

2) The noun following the extra min should be indefinite, e.g., 

Negation: ما رأيت من أحد ‘I did not see any one’. 

Prohibition: لا تكتب من شيء ‘None should go out’. 

Interrogation: هل من سؤال؟ ‘Anything new?’ 

In the Qur’an: ‘بُوْمَ نَفْوَلُ لَحِجَّتَنِهِمُ الْمَيْتَاتِ وَتَفْوَلُ هل من مِّيزَانِ ‘On the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?”’

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful Fathul Mursal by Judge of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
Note that the noun following the extra *min* is *majrūr* because of this, and loses its original ending, e.g., in ما رأيت أحداً the word is *mansūb* because it is مفعولَ بِه; but after the introduction of the extra *min* it loses its *nash* -ending and takes the *jarr*-ending even though its function remains what it was before. In the same way, in ما حضر أحد心目 it is *marfū‘* because it is فعلْ. After the introduction of the extra *min* becomes *majrūr*, though it remains فعلْ in the sentence.

#(7) لدّى (ladâ) is a zarf (الطرفَ = adverb) and has the same meaning as ‘What do you have?’. Note that the *alif* of لدّي changes to َّYa when its مضافة إليه is a pronoun لدّي الباب (ladâ) , but لدّي الباب (ladaï-ka).

#(8) دخلتْ على المدير means ‘I went to the headmaster in his office’.

#(9) The plural of مَعْنَى (meaning) is مَعْنَّى, and with the definite article المَعْنَى. Here are some more nouns which form their plural on this pattern:

| نَوَادِ | (club) | نادّا (اللباني) ليلًا | (night) | جوارِة | (girl) | نادٍ | (اللباني) ليلًا | (day) | نوادٍ | (النوادي) |

These nouns are declined like the *manqūs* (see Lesson 1), e.g.,

*Marfū‘* : ‘Wāw has many meanings’. (ma‘āni-n).
*Majrūr* : ‘Wāw is used in many meanings’.

Here is an example with -al:

Majrûr: ‘I asked the teacher about the meanings’. (al-
ma‘ânî)\textsuperscript{1}.

EXERCISES

1) Answer the following questions.
2) Learn these examples of wâw al-hâl.
3) Draw one line under wâw al-‘aff (wâw meaning and), and two lines under wâw al-hâl.
4) Name every wâw in the following sentence.
5) Complete each of the following sentences using a hâl clause (wâw+ nominal sentence).
6) Make each of the following sentences a hâl clause, and complete it with a main clause.
8) What does لعل' signify in each of the following sentences?\textsuperscript{2}
9) Learn the examples of اسم الفعل.
11) Give an example from the lesson of the mâdi used to express a wish.
12) Form sentences on the pattern of the example using هل and the extra min.
13) Learn the use of لدی.
14) What is the opposite of مريض?
15) Give the mâdi of each of the following verbs.
16) Give the singular of each of the following nouns.
17) Give the plural of each of the following nouns.
20) What is the difference between عبد and عبيد? What is the form عبيد called?

\textsuperscript{1} See also L 34.
\textsuperscript{2} The numbering in Key follows the numbering in the main book. Numbers not representing questions have been left out.
LESSON 3

In this lesson we learn the following:

#(1) The Passive Voice (الفعل المبني للمجهول) : Here is an example of the passive voice in English: ‘The soldier killed the spy’ ---- ‘The spy was killed’. In the passive voice the subject is omitted, and the object takes the place of the subject. Let us see how to express the same idea in Arabic:

Active voice  قتل الجندي الحاسوس: (الفعل المبني للمجهول)

Passive voice  قُتِلَ الجندي الحاسوس: (الفعل المبني للمجهول). Note that in the passive voice the fā’il (الجند) has been omitted, and the maf‘ūl bihi has taken its place, and has become marfū’. It is now called نائب الفاعل.

In English we may say, ‘the spy was killed’ or ‘the spy was killed by the soldier’. The second construction is not possible in Arabic.

The original verb undergoes certain changes when it is converted to passive voice. In the màdī, the first radical has dammah and the second has kasrah. In the mudārī, the letter of the mudāra’ah¹ has dammah, and the second radical has fathah, e.g.,

Màdī : قُتِلَ ‘he killed’ (qatala : qutila).

If the second radical originally has kasrah, it remain, e.g., شرب ‘he drank’:

Mudārī : يَقْتُل ‘he kills’ (yaqtulu : yuqtalu).

If the second radical originally has fathah, it remain, e.g., يفتح ‘he opens’:

If the second radical originally has fatḥah, it remain, e.g., يفتح ‘he reads’:

¹ The letters (ا، ت، ي، ن، ك،) are called “letters of mudāra’ah”. These have been combined to form the word أتْنَكْب which are prefixed to the mudārī, as in (أتْنَكْب كتب، أتْنَكْب كتب كتب).
You know that if و (wāw) is the first radical, it is omitted in the م (mudārī) (See Book Two, Lesson 26). But it is restored in the passive voice, e.g., يُجدَدُ ‏ (yūjād) ‏ ‘he finds’; يُولَدُ ‏ (yūlād) ‏ ‘he bears (a child)’; يُولَدُ ‏ (yūlād) ‏ ‘he is born’.

Here are some examples of the passive voice:

‘Man was created from clay.’

‘In which year were you born?’

‘Thousands of people are killed in wars.’

‘A believer is not bitten (by a snake) from the same hole twice’ (hadīth), i.e., does not repeat the same mistake.

‘This book is not found in the bookshops’.

‘He neither begot, nor was he begotten’ (Qur’ān, 112:3).

If the نائب الفاعل (noun) is feminine, the verb should also be feminine, e.g.,

‘What was Aminah asked about?’

‘Sūrat al-Fatihah is read in every rak‘ah.’

If the مفعول به (object) is a pronoun, its corresponding راف -form is used as explained in Ex 7 in the main Book. E.g.,

‘The criminal killed them’. قُتِلُوا ‏ (qutūlāw) ‏ ‘They were killed’.

‘The headmaster asked me’. سَأَلَنِي ‏ (ṣālnī) ‏ ‏ ‘I was asked’.

‘I was born in the year 1967 C.E.’

1 Here the word عام is مانسوب because it is an adjective denoting the time of action (adverb). It does not have the ان весьم because it is معدف. Here are some more examples:

‘I will study French next year.’

‘سأدرس اللغة الفرنسية العام القادم إن شاء الله’.

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1 “C.E.” stands for “Christian Era”. We do not use A.D. as it stands for “Anno Domini” in Latin which means “in the year of (our) Lord.”
I was in Makkah on Friday.

Where are you going this evening?

Certain proper names have ْال (al-) like ْال هِسْنُ, ْال وَسْر. When the particle ْيَا is used with them, ْال is dropped, e.g., ْيَا ْال هِسْنُ (not ْيَا ْال هِسْنُ).

(4) هِنْدَي (4) ヒンディ means ‘Indian’. This is formed from ْيَا هِنْدَ (iyy-un) at the end. This process is called nasab (الْنَسَب), and the noun after the addition of this is called mansūb (الْمَنْسُوب).

Note that certain nouns have irregular mansūb forms, e.g., ْأخوٍ (brotherly) from ْنبِي (fatherly) from ْأَب (prophetic) from ْأَبِي.

(5) أُخْرَى (ukhar-u) is the plural of أُخْرَى. It is a diptote. The plural of the masculine أُخْرَى is أُخْرَان. Here are some examples:

‘Bilal and another student were absent today.’

‘Bilal and other students were absent today.’

‘Zainab and another female student were absent.’

‘Zainab and other female students were absent.’

In the Qur’an (2: 184): ‘But whoever of you is sick or is on a journey (faasts the same) number of other days’. As ْأَيَام is an irrational noun the singular the singular can ago be used with it, e.g., ‘The hotels are expensive these days, but they are cheap on other days.’
(6) صلَّى ‘he offered salāh’. The mudārī ‘يُصَلِّي‘, and the amr is صلِّي. The expression صلِّي بِنَاسا means ‘he led us in salāh’, i.e., he was our imām. So صلِّي بِنَاسا means ‘lead us in salāh as the imām’.

(7) اما ... واما ‘Either you visit me or I visit you.’

(8) For the i’rāb of تسعمانة see Key to Book Two, L 24(g).

(9) اليهود is a generic plural noun (اسم الجنس الجمعي)ario. Generic plural nouns are of two kinds:

a) those which make their singular with التاء marbūtah (ة), e.g., عرب ‘Arabs’; نيَّيَي ‘an Arab’; تركي ‘a Turk’; انكليزي ‘Englishmen’. Note that this ي is not the ي of nasab which we have just learnt in #(4).

b) those which make their singular with تُتَفْحَة ‘apples’:

Tree: شجرة ‘a tree’; سمك ‘a fish’.

To understand the use of the singular and the plural, consider the following examples: If the doctor asks you what fruit you like, you say, أحب الوَز ‘I like bananas.’ And if he asks you how many you eat after lunch, you say، آكل ‘I eat one banana’.

In the same way you say، أحب العرب لأن النبي صلى الله عليه وسلم عربية ‘two Arabs’ (not مَوْزَان ‘two bananas’ (not عربان).
EXERCISES

1) Answer the following questions.

2) Underline the نائب الفاعل in the following sentences.

4) Change the following verbs in the māḍī to passive form.

5) Change the following verbs in the mudārī to passive form.

6) Read the examples, and then change the following sentences to passive voice.

7) Learn how to change the sentence to passive voice when the object (مفعول به) is a pronoun.

8) Point out the نائب الفاعل in the following sentences.

9) Change the following sentences to passive voice.

10) Write down all the sentences in the passive voice occurring in the lesson, and point out the نائب الفاعل in each of them.

11) Oral exercise: The teacher asks every student في أي عام ولدت؟ (‘In which year were you born?’), and the student replies saying ولدت عام ... للهجرة/ لِلميلاد (commencing the date with the smaller number).

12) Use يا before the following proper name.

13) Write the mansūb form of each of the following nouns.

14) Point out all the mansūb forms occurring in the main lesson.

1 The word ولدت is pronounced ولدتُ with the assimilation of د in ت.
16) Learn the use of يستطِّع meaning ‘he can’.

17) Learn  صلِّى ‘he offered salâh’.

18) Learn the names of the Arabic months.

19) Learn the use of إِما ... إِما ... ‘either ... or’.

20) What does الحرب العالمية الأولى feminized/ بالخانة mean? Is it masculine or feminine? How did you find out its gender?

21) Write the مذابِر of each of these verbs.

22) Write the plural of each of these nouns.

23) Use each of the following words in a sentence.

24) Learn the i’râb of تسعِمائة آثُر then read these numbers correctly in the following sentences.

25) Learn the generic plural nouns.

**Lesson 4**

In this lesson we learn:

#1 The اسم الفاعل (ismu ‘l-fâ‘il = active participle): In English one who reads is called a ‘reader’, and one who writes a ‘writer’. In Arabic a noun on the pattern of fâ‘il-un (فاعل) is derived from the verb to denote the one who does the action, e.g.,

‘he wrote’ : كاتب ‘writer’; سرّق ‘he stole’; عُدّ ‘thief’; وَصَّل ‘he worshipped’; خلق ‘he created’; خالق ‘creator’.

In the Qur’an (6:95) ‘الله فَأَلْقَ الحَبُّ والنَّوَى’ (6:95): ‘Allah is the splitter of the grains and fruit kernels’ (i.e., makes them sprout).

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1 This pattern can be represented by the formula ْلٍثِّلٍّ، i.e., the first radical is followed by a long َ, and the second radical is followed by a short ِ.
(2) The اسم الفاعل (ismu 'l-maf'ūl = passive participle) is a noun on the pattern of maf'ūł-un (مَفْعُول) derived from the verb to denote the one who suffers the action, e.g., قتل ‘he killed’; مَخْلَوق ‘he created’; مَخْلَوق ‘he who has been created / that which has been created’; سر ‘he pleased’; مَكْسُور ‘he who is pleased’; كسر ‘that which is broken’.

The Prophet ﷺ said, ‘No creature has to be obeyed if it involves disobedience to the Creator.’

(3) ما أنا بعفاغي عمَّا تعمل ‘I am not unmindful of what you are doing.’ This is called ما الحجازية (the Hijazi mā), and acts like ليس. It is used in a nominal sentence, and after its introduction the khabar is rendered mansūb. The khabar may also take an extra bā’ rendering it majrūr, e.g., لا البيت جديد لم البيت جديد / ما البيت جديد: البيت جديد ليس البيت جديد.

We have in the Qur’an (12: 31): ‘This is not a human being.’ The khabar is mansūb. We also have examples of the khabar having bā’, e.g., in 2: 74: وما الله بعفاغي عمَّا تعملون ‘And Allah is not unmindful of what you do.’

EXERCISES

1) Answer the following questions.
2) Learn the formation of the ismu 'l-fā’il.
3) Form ismu 'l-fā’il from each of the following verbs.

1 This pattern can be represented by the formula ma12ū3-un, i.e., an extra ma- is prefixed to the first radical, and the second radical is followed by a long ā.

2 The plural of اسم الفاعل is اسم الفاعل.
4) Underline أسماه الفاعلين in the following sentences.

5) Learn the formation of the اسم المفعول.

6) Form اسم المفعول from each of the following verbs.

7) Draw one line under the أسماه الفاعلين and two lines under the اسم المفعول in the following sentences.

8) Learn the use of اشترى ‘he bought.’

9) Learn the Hijazi mà, and then rewrite the following sentences using this mà as shown in the example.

10) Write the مدارية of each of the following verbs.

11) Write the plural of each of the following the nouns.

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**LESSON 5**

In this lesson we learn the following:

#(1) We have learnt the formation of the passive voice from the sälim verb. Now we learn its formation from the ajwab verb.

- **Mâdi**: (qāla) becomes بيع (qāla) ‘it was said’;
- **bî‘a** (bâ‘a) becomes بيع (bâ‘a) ‘it was sold’;
- **Zâda**: (zâda) becomes زيد (zâda) / زيد (zâda) ‘it was increased / added’;
- **Yuqâlu**: (yuqâlu) becomes يقال (yuqâlu) ‘it is said’;
- **Yubâ‘u**: (yubâ‘u) becomes يباع (yubâ‘u) ‘it is sold’;
- **Yazîd**: (yazîd) becomes يزيد (yazîd) ‘it is increased / added’.

Here are some examples: ‘It is said that this land was sold for one million riyals.’

‘Here newspapers and magazines are sold.’
(2) We have learnt in the previous lesson the formation of اسم الفاعل from the sâlim verb. Now we learn its formation from non-sâlim verbs.


b) *Ajwaf wâwi* verb: قال يقول (qâ’il-j-un) ‘one who says’ for قاول (qâwil-un).

Ajwaf ياري (zâ’yid-j-un) ‘more’ for زائد (zâ’yid-un).

c) *Nâqis wâwi* verb: ناج (nâji-j-un) ‘one who has escaped disaster’ for ناجو (nâjîw-un).

Nâqis ياري (sâqi-j-un) ‘cupbearer’.

(3) We have learnt in the previous lesson the formation of the اسم الفاعل from the sâlim verb. Now we learn its formation from non-sâlim verbs.

a) *Muda‘af* verb: The اسم الفاعل from this verb is regular, e.g., مسرور ‘pleased’; مسلوب ‘poured out’; محلول ‘solved’.

b) *Ajwaf wâwi* verb: قال يقول (maqûl-un) ‘that which has been said’ for مقول (maqwûl-un). Here the second radical has been dropped.

Here is one more example: لم يلوم (malûm-un) ‘blameworthy’ for ملوم (malwûm-un).

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1 For sâlim and non-sâlim verbs see Key to Book Two, Lessons 26 through 29.

2 *Ajwaf wâwi* is ajwaf with wâwi as the second radical, e.g., قال يقول, and ajwaf ياري has ياري as the second radical, e.g. زائد يزيد. This also applies to the nâqis.

3 The اسم الفاعل is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.
Ajwaf yā’i: (mazīd-un) ‘more’ for mazyūd (mazyūd-un). Here the second radical has been dropped, and the wāw of mawqūl has been changed to yā’.

Here is one more example: mākīl (makīl-un) for mukkūl (mukkūl-un).

c) Nāqīs wāwī: (mad‘ûw-un) ‘invited’. It is regular. It is written with one wāw bearing shaddah. If it is written like this maddu‘ūr, you can see the two wāws: the first is the wāw of mawqūl, and the second is the third radical.

Here is another example: mātlūw (matlūw-un) ‘that which is recited’.

Nāqīs yā’i: (mabnīy-un) ‘that which has been built’ for mabnūy (mabnūy-un). Here the wāw of mawqūl has been changed to yā.

Here is another example: mashwīy (mashwīy-un) ‘grilled’ for mashwūy (mashwūy-un).

**EXERCISES**

1) Answer the following questions.
2) Form the passive voice from the following ajwaf verbs as shown in the examples.
3) Point out the ajwaf verbs in the following sentences.
4) Form the اسم الفاعل from the following muda ‘af verbs as shown in the example.
5) Form the اسم الفاعل from the following ajwaf wāwī verbs as shown in the example.

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1 The verb is laff maqrūn, but this rule is common to nāqīs yā’i and laff maqrūn.
6) Form the اسم الفاعل from the following ajwaf ياء’ي verbs as shown in the example.
7) Form the اسم الفاعل from the following nāqis وفِي verbs as shown in the example.
8) Form the اسم الفاعل from the following nāqis ياء’ي verbs as shown in the example.
9) Form the اسم الفاعل from each the following verbs and mention its original form, and other particulars as shown in the example.
10) Form the اسم الفاعل from the following ajwaf وفِي verbs as shown in the example.
11) Form the اسم الفاعل from the following nāqis ياء’ي verbs as shown in the example.
12) Form the اسم الفاعل from the following nāqis وفِي verbs as shown in the example.
13) Form the اسم الفاعل from each the following verbs and mention its original form, and other particulars as shown in the example.
15) Point out all the examples of اسم الفاعل and اسم الفاعل occurring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.
16) Point out اسم الفاعل / اسم الفاعل in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.
17) Learn the use of the following verbs.
18) Write the مُعاَذِرِي of each of the following verbs.
19) Write the plural of each of the following nouns.
20) Write the singular of each of the following nouns.
LESSON 6

In this lesson we learn the formation of the nouns of place and time. Both have the same form which is either مفعولٍ (maf'al-un) or مفعولٍ (maf'il-un), e.g., مکتبٌ time/place of playing, ملعَبٌ time/place of writing, مغربٌ time/place of the setting (of the sun), مشروقٌ time/place of the rising (of the sun).

It is on the pattern of مفعولٍ (maf'al-un) in the following cases:

a) if the verb is ناگیس irrelevant of the vowel of the second radical, e.g., مَلعَبٌ : جریری place of entertainment.

b) if the second radical of a non-ناگیس verb has fatthah or dammah in the مداری, e.g., ملعَبٌ : لَعْبِهِ drinking place; ملعَبٌ : دَخِلْ یَدخِلُ entrance; ملعَبٌ : طِبْخٌ تَطْخُ kitchen.

It is on the pattern of مفعولٍ (maf'il-un) in the following cases:

a) if the verb is میثال irrelevant of the vowel of its second radical, e.g., موضعٌ : وضع پرضع place.

b) if the second radical of a non-میثال non-ناگیس verb has kasrah in the مداری, e.g., مجلسٌ : مجلس siting-room, مجلسٌ : مدرسهٌ school.

A تَمْلعَبٌ (ت) may be added to both the patterns, e.g., منزلهٌ position, مدرسهٌ school.

EXERCISES

1) Form the nouns of time and place from the following verbs.
2) Point out the nouns of time and place in the following passages mentioning the pattern of each of them and the verb from which it has been derived.

3) Point out the nouns of time and place occurring in the main lesson mentioning the pattern of each of them and the verb from which it has been derived.

**LESSON 7**

In this lesson we learn the formation of the noun of instrument اسم الآلة. It denotes the instrument for the action denoted by the verb, e.g.,

- فتح ‘he opened’ مفتاح ‘an instrument for opening’, i.e., a key.
- رأى ‘he saw’ مراة ‘an instrument for seeing’, i.e., a mirror.
- وزن ‘he weighed’ ميزان ‘an instrument of weighing’, i.e., a balance.

There are three patterns of اسم الآلة. These are:

a) (مُفْعَلْ) (mif’al-un), e.g., مشرب ‘a saw’ (نشر he sawed), محراث ‘a plough’ (حرث he ploughed).

b) (مُفْعَلْ) (mif’al-un), e.g., مِصْدَع ‘a lift’ (صدع he ascended), نقَب ‘a drill’ (نقب he drilled).

c) (مُفْعَلْ) (mif’alat-un), e.g., مَكْسَة ‘a broom’ (كس he swept), مَكْوَة ‘a frying pan’ (مَكْوَة originally from قلى he fried), مَكْوَة ‘an iron’ (مَكْوَة originally from كوي he ironed).

1- Note that ميزان is originally ميزان (miwzân → mîzân). Arabic phonetic system does not admit of the iw combination. Wherever this combination occurs it is changed to i, i.e., the w is omitted and i gets a compensatory lengthening.

2- It should be noted that words like مَكْوَة are on the pattern of مَفْتَالَة and not مَفْتَال. According to the Arabic phonetic system the combinations ايا and ايا are
EXERCISES

1) Answer the following questions.
3) Form the nouns of instrument on the pattern of mif' ál-un from the following verbs.
4) Form the nouns of instrument on the pattern of mif' ál-un from the following verbs.
5) Form the nouns of instrument on the pattern of mif'alat-un from the following verbs.
6) Point out the nouns of instrument in the following ahdith and mention the pattern of each of them.
7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.
8) Mention the name of each of the following derivatives.
9) Mention the plural of each of the following nouns.

LESSON 8

In this lesson we learn the following:

(#1) The ma'rifah and the nakirah, i.e., the definite (المعرفة) and the indefinite noun (النكرة).

Read this passage, “A man came to me and said that he was hungry. He was a stranger. I gave the man some money.” Here a man is indefinite, because he is

changed to ã, so miqlayat-un becomes miqlât-un, and misfawat-un from صفا يصفع to filter, strain becomes misfât-un.

1 - This number is not a question.
unkown to you and to your listener. But *the man* is definite because he has already been mentioned.

In Arabic the following seven categories of nouns are definite (مَعْرَفَة):

1) pronouns like أنا، أنت، هو

2) proper names like أحمد، الهندي، مكة

3) demonstrative pronouns like هذا، ذلك، أولئك

4) relative pronouns like الذي، الذين، التي، ما، من

5) a noun with the article ال like الكتاب، الرجل

6) a noun with a definite noun as its *mudāf ilaihi* like كتاب حامد

A noun which has an indefinite noun as its *mudāf ilaihi* is indefinite like كتاب طالب ‘a student’s book’, ‘a teacher’s house’.

6) a *munādā* specified by *nidā* (calling), e.g., يَا رَجُلُ، ‘O man’, يَا وَلَدُ، ‘O boy’.

Note that *Ya rājula* and *Ya wāli* are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being *munādā*, as a blind man saying, ‘O man, hold my hand.’ It is obvious that he does not mean any particular person.

Note that in *Ya rājula* the *mabni* and has *u*-ending while in *Ya wāli* it is *mansūb*.

A *nakirah* becomes a *ma’rifah* by being *munādā* as we have seen, whereas a *ma’rifah* is not affected by *nidā*, e.g., بلَال يَا رَجُلًا خَذِّي بِيْدِي، ‘O man, hold my hand.’ It is obvious that he does not mean any particular person.

#(2) تَعُمَّرَان ‘come!’ This verb is used only in the *amr*. In the *mādi* and the *mudāri* the verbs *آتِي يَأْتِي* or *جَاءَ يَجْعَلُ* are used, e.g., جَاءَنَا بِلَالِ أَمْسِ، ‘Bilal came to me yesterday.’

‘Don’t come to me tomorrow,’
Here is طاللٌ ٍiṣnāded to the other pronouns of the second person:

- تَعَالَ يَا أَخْوَاتُ (ta‘ālau),
- تَعَالَيْناً ِبَيْنَ اِخْوَانٍ (ta‘ālai),
- تَعَالَيْناً ِبَيْنَ اِخْوَانٍ (ta‘ālai),
- تَعَالَيْناً ِبَيْنَ اِخْوَانٍ (ta‘ālai).

The verb تَعَالَ is, however, used in the مَدْيُ and the مُدْحَرَيْنِ in the sense of ‘he went up, he rose, he was exalted’. The امَرُ تَعَالَ originally meant ‘come up’, ‘ascend’, then it came to mean just ‘come’.

**EXERCISES**

1) Answer the following questions.
2a) Mention three examples of the nakirah.
2b) Mention three examples of each of the seven categories of the ma‘rifah.
2c) Mention all the nakirah nouns occurring in the main lesson.
2d) Mention all the ma‘rifah nouns occurring in the main lesson and specify the category of each of them.
2e) Which of these two words has become ma‘rifah because of نِدَّاً؟
2f) Read the following hadīth and point out the nakirah and ma‘rifah nouns occurring in it, and specify the category of each of the ma‘rifah nouns.
2g) Change each of the following nakirah nouns to ma‘rifah using the method mentioned in front of it.

3) Point out the following in the main lesson:
a) two examples of مُدْحَرَيْنِ with ma‘rifah nouns as مُدْحَرَيْنِ ilaihi, and two examples of مُدْحَرَيْنِ with nakirah nouns as مُدْحَرَيْنِ ilaihi.
b) three examples of اسمَ الفاعلِ.

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1- The word الإضافة means making the word مُدْحَرَيْنِ. Of course you have to use a suitable مُدْحَرَيْنِ ilaihi with it.

The word تَحْلِيْلَةً the حـَلِيْلَةً means ‘decorating’. تَحْلِيْلَةً the حـَلِيْلَةً means ‘decorating the word with the article اَل، i.e., using اَل with the word. The word with the article اَل is called تَحْلِيْلَةً the حـَلِيْلَةً ‘decorated with اَل’.
c) an example of *nasab*.

4) The students practise the two following language drills:

a) each student says to his colleague, *أَعْطِيْ قَلَمَكَ / كَاتِبَكَ / دِفترُكَ* (give me your pen/book/notebook...)

b) each student says to his colleague pointing to another colleague *كَاتِبَكَ / دِفترُكَ* (give him your book/notebook...)

5) Learn the following verbs.

6) Mention the plural of each of the following nouns.

7) What is the opposite of *فَوْقَ*?

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**Lesson 9**

In this lesson we learn the following:

#(1) the omission of the *nin* of the dual and the sound masculine plural.

You have seen in Book One that a noun loses its *tanwin* when it becomes *mudaf*, e.g.,


In the same way the *nin* of the dual and sound masculine plural is also omitted when they happen to be *mudaf*, e.g.,

آيَتُ بِنتَيْ بِلالٍ؟ أَيْسَ النِّسَان؟ (bintāni : bintā Bilāl-in) ‘Where are Bilal’s two daughters?’


أَبحَثُ عَنْ بِنتي بِلال: أَبحَثُ عَنَ الْبِنْتَيْنِ (bintaini : bintai Bilāl-in) ‘I am looking for Bilal’s two daughters’.

جَاءَ مِدْرَاسُو الحَدِيثِ: جَاءَ المدْرَسُونَ (mudarrisūna : mudarrisû l-hadîth) ‘The teachers of hadîth came.’
(mudarrisina : mudarrisî l-hadîth) ‘I asked the teachers of hadith.’

صلمت على مدرسي الحديث : سلمت على المدرسين (mudarrisina : mudarrisî l-hadîth) ‘I greeted the teachers of hadith.’

#(2) We have learnt in Book One that the dual of هذا is هذان, and that of هاتان is هاتان, e.g., هنائين مدرستان, وهاتان مدرستان ‘These are two teachers, and those are two students’.

In the nash and jarr cases they become ذيَّنَكَ (dhainika, tainika), e.g., افتح وانساك النافذتين ‘Open those two doors and those two windows.’

Who lives in those two villas? (al-falata) من يسكن في فيلاة؟

كلنا means ‘both’, and its feminine is مُشَنَّى, e.g.,

‘Both the students are in the library.’

كلنا السيارتين أمام البيت ‘Both the cars are in front of the house.’

and are treated as singular words, so their predicate is singular, e.g.,

كلنا الطلابين نخرج ‘Both the students have passed out.’ (Not تخرجون.)

جميلان ‘Both the watches are beautiful.’ (Not جمايلات.)

In the Qur’an (18:33) كلنا الجحيمين آتى أكلها ‘Both the gardens brought forth their produce.’
Both of us are happy.'

...and remain unchanged in nash and jarr cases if the mudāf īlāhi is a noun, e.g., ‘I know both the men’; 'I looked for both the men.'

But they are declined like the mufasād if the mudāf īlāhi is a pronoun, e.g.,

'Ra'īt kālihimā (kilai-himā).

‘Whom did you ask, Zainab or Aminah?’ - 'I asked both of them.' (kiltai-himā).

In the same way, 'I looked for both of them.'

#(4) You know that ‘my book’ in Arabic is كتّابي. Note that the yā’ has sukūn.

But it takes a fathah if it is preceded by an alif or a sākin ya’, e.g., ‘my two daughters’ (bintā-ya); ‘I washed my two feet’ (rijlay-ya).

#(5) The amr from اَيُّت التّي (i’ti). It was originally اَيُّت (iti). If two hamzahs meet, the first having a vowel and the second having none, the second hamzah is omitted, and the vowel of the first gets a compensatory lengthening, e.g.,

اَيُّت أَيُّت أَيُّت أَيُّت

According to this rule اَيُّت becomes اَيُّت (iti). But if the word is preceded by another word, the first hamzah is omitted because it is hamzat al-wasl, and the second returns because there is no more meeting of two hamzahs now. So the amr now becomes ‘and come’, or فَات, فَات ‘so come.’ It should have been written رَائِت with the hamzat al-wasl, but it is omitted so that two alifs do not appear side by side.

#(6) You have learnt in Book Two (Lesson 26) that هَاُرذًا means ‘Here it is!’

or ‘Here he is!’ Its dual form is هُمَاً (hāumādānī). Its feminine is
The masculine plural form is ٌهَمَاتُانِ (hâhumátâni), and the feminine plural form is ٌهَامُّ أَوْلَاءٌ (hâhunna’ulâ’i).

‘Where is Bilal?’ ‘Here he is.’
‘Where are Bilal and Hamid?’ ‘Here they are.’
‘Where are Bilal and his two brothers?’ ‘Here they are.’

‘Where is Maryam?’ ‘Here she is.’
‘Where are Maryam and Aminah?’ ‘Here they are.’
‘Where are Maryam and her two sisters?’ ‘Here they are.’

‘Where is Ibrahim?’ ‘Here I am.’ (hâ’anadhâ).
‘Where are Ibrahim and his classmates?’ ‘Here we are.’ (hânahnu’ulâ’i).

‘Where is Fatimah?’ ‘Here I am.’ (hâ’anadhî).
‘Where are Fatimah and her classmates?’ ‘Here we are.’

**EXERCISES**

1) Answer the following questions.
3) Point out the dual and the sound masculine plural nouns occurring in the main lesson whose نَون has been omitted.
4) Read and understand the following examples of the dual and the sound masculine plural nouns whose نَون has been omitted.
5) Read the following examples, then write the figures in words.
6) There are groups of two words in the following. Make the first مَدَافِع, and the second مَدَافِعِ اللَّهِ as shown in the example.
7) Change the underlined word in each of the following sentences to dual as shown in the example.
8) Make each of the following words 
9) Make the underlined word in each of the following sentences mudâf and the pronoun of the first person singular its 
9) Make the underlined word in each of the following sentences mudâf and the pronoun of the first person singular its mudâf ilahi as shown in the example.
11) Answer the following question using 
12) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance (اسم الإشارة للبعيد).
14) Give the mudâri of each of the following verbs.
15) Give the plural of each of the following nouns.
16) Give the singular of each of the following nouns.

LESSON 10

In this lesson we learn the following:
#(1) Types of Arabic sentence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic: the nominal sentence (الجملة الاسمية) and the verbal sentence (الجملة الفعَّالَة). The nominal sentence commences with a noun, e.g., ‘The house is beautiful’, whereas the verbal sentence commences with a verb, ‘The teacher has entered.’
Here are some more details about these two types.

The Nominal Sentence:
The beginning of the nominal sentence is one of the following:

a) a noun or a pronoun, e.g., 

1- Number 10 is not a question.
2- Number 12 is not a question.
b) a *masdar mu'awwal* (المَصَّدرُ المُؤْوَلُ), i.e., a clause functioning as a *masdar* 1, e.g., ‘That you fast is better for you.’ Here the clause أنَّ تَصْوُّمَا خَيرٌ لَّكُمْ, translates as a *masdar* (infinitive) as it means ‘fasting.’

c) a particle resembling the verb, e.g., ‘Indeed Allah is Forgiving, Merciful.’

The particles resembling the verb (الحَروُفُ المُشَابِهَةُ بالفَعْلِ) are إنَّ الصَّوْمُ رَحِيمٌ and its sisters like لَعْلَمَ, لَعْلَمُ, لَعْلَمَةَلَعْلَمَةَ etc.

**The Verbal Sentence:**

The beginning of the **verbal sentence** is one of the following:

a) a complete verb (الفَعْلُ الْعَامُ), e.g., ‘The sun rose.’

A complete verb is one that needs a *fā'īl*, like دَخَلَ, خَرَجَ, نَامَ, جَلَسَ etc.

b) an incomplete verb (الفَعْلُ الْحَاقِنُ), e.g., ‘The weather was cold.’

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1- Here are some examples of the *masdar mu'awwal*:

**In the place of *rafs***

‘That you study Arabic is better.’ (Here it is *mubtada*).

‘Islam means that you believe in Allah.’ (Here it is *khabar*).

‘It is necessary that you write your address legibly.’ (Here it is *fā'īl*).

**In the place of *nasb***

‘I want to go out.’ (Here it is *mafra'ī bihi*).

**In the place of *jarr***

‘Come before you leave.’ (Here it is *mudāf ilahi*).

‘Don’t go till I return.’ (Here it is preceded by a preposition *la*).

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An incomplete verb is one that needs an ism and a khabar, e.g., صَارَ المَاءُ ثُلُجّاً. 'Water became ice.'

‘Bilal began to write’ is an incomplete verb. In this sentence ظَفَقَ بِلاَلٍ يَكْتُبُ is its ism, and the sentence يَكْتُبُ is its khabar. The verb in the khabar should be mudāri'. The verbs جَعَلَ and جَعَلُ are also used in the same way and with the same meaning, e.g., أَخَذَ المَدْرَسَ يَشْرَحُ الْدَرَسَ ‘The teacher began to explain the lesson.’ جَعَلْتُ أَكْسُلُ جَعَلْتُ أَكْسُلْ 'I began to eat.' Here the pronoun جَعَلْتُ is its ism, and the sentence جَعَلْتُ its khabar.

EXERCISES

1) Answer the following questions.
2a) Point out all the nominal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2b) Point out all the verbal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2c) Change the masdar in each of the following sentences to masdar mu'awwal.
2d) Replace the masdar mu'awwal in this ayah by the corresponding masdar وَأَنَّ تَعْفَهَا أَقْرَبُ لِلْتَفْوِيْدِ.
2e) Give three examples of the nominal sentence which begin with particles resembling the verb.
2f) Give three examples of the verbal sentence which begin with the complete verb.
2g) Give three examples of the verbal sentence which begin with the incomplete verb.

3) Use each of the following incomplete verbs in a sentence: طَفَقَ، جَعَلَ، أَخَذَ. تَحْرُكُ، عَبْثُ، سَنْمُ.

4) Give the mudāri' of each of the following verbs: تَحْرُكُ، عَبْثُ، سَنْمُ.
LESSON 11

In this lesson we learn more about the nominal sentence. As you already know, the nominal sentence consists of the *mubtada’* and the *khabar*. The *mubtada’* is the noun about which you want to say something, and the *khabar* is what to have to say about it, e.g.,-*الْقَمَّرُ جَمِيلٌ* (*جميل*). In this sentence you want to speak about the moon (*الْقَمَّرُ*), so it is the *mubtada’*.

And the information you give about it is that it is ‘beautiful’ (*جميل*), so that is the *khabar*.

Both the *mubtada’* and the *khabar* are *marfu’* (**al-qamar-u jamil-u n**).

*About the mubtada’*

Types of the *mubtada’*:

The *mubtada’* may be:

a) a noun or a pronoun, e.g., ‘*اللهُ رَبَّنَا*’, ‘Allah is our lord.’ ‘*مَعْلُومٌ*’ – ‘Reading is useful.’ ‘*تَحْكُمُ الطَّلَّابُ*’ – ‘Sitting here is prohibited.’

b) a *masdar* **mu’awwal**, e.g., ‘*وَأَنْ تُصُومُوا خَيْرًا لَكُمْ*’ – ‘And that you fast is better for you.’

The *mubtada’* is normally **definite** as in the following examples:

‘*مُحَمَّدُ الرَّسُولُ الَّذِي حَرَّمَ الْعُثُومَ*’ – ‘Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.’

‘*أَمَامُ الْمَّدْرَسَةِ*’ – ‘I am a teacher.’

‘*هَذَا مَسْجِدٌ*’, which is definite because it is a demonstrative pronoun.

1- Al-Qur’an 2:184.
The mubtada’ may be indefinite in the following circumstances:

a) If the khabar is a shibhu jumlah (شبيه جملة) 1 which is one of the following two things:

- a prepositional phrase like: في البيت، على المكتبة، إلى الساعة
- a zarf (ظرف) like: اليوم، غداً، فورًا، عند

In this case the khabar should precede the mubtada’, e.g.,

‘There is a man in the room.’ (رجل في الغرفة) is not a sentence).

Here the indefinite noun رجل is the mubtada’, and the phrase في الغرفة is the khabar.

Here is another example: ‘ليأخ ليأخ’ (literally, ‘there is brother for me’). Here the indefinite noun آخر is the mubtada’.

‘There is watch under the table.’ (ساعة تحت المكتبة is not a sentence). Here the indefinite noun ساعة is the mubtada’, and the zarf تحت is the khabar.

---

1- The expression shibhu jumlah literally means ‘that which resembles a sentence.’
2- Words like ‘under’, ‘above’, ‘fqouq’, ‘ عند’ are not prepositions in Arabic. Prepositions like في, على, إلى، من, كـ are particles, but words like تحت, فوق, عند are nouns which are declinable (i.e., change their endings), e.g., هذا من عند الله، من فوقه، من تحته.

And a majrur noun following one of these words is a mudaf ilaihi, e.g., تحت الامام.
Here is another example: ‘We have a car’ (literally, ‘There is car with us’).

b) If the *mubtada*’ is an interrogative noun like ‘من’ ‘who’, ‘كم’ ‘how many.’ These nouns are indefinite. E.g., 

‘What is wrong with you?’ (Here *ما* is the *mubtada*, and the prepositional phrase *بلك* is the *khabar*).

‘Who is sick?’ (Here *من* is the *mubtada*, and *مرض* is the *khabar*).

‘How many students are there in the class?’ (Here *كم* is the *mubtada*, and the prepositional phrase *في الفصل* is the *khabar*).

There are many more situations where the *mubtada*’ can be indefinite, and you will learn them later.

**The order of the *mubtada* and the *khabar***:

Normally the *mubtada* precedes the *khabar*, e.g., أنت مدرسَ؟ ‘Are you a teacher?’، ‘This is strange’ for هذا عجبَ.

But the *mubtada* should predede the *khabar* if it is an interrogative noun, e.g., *ما* بك؟ – *من* مريض؟.

And the *khabar* should predede the *mubtada*’ if

a) it is an interrogative noun, e.g., *ما اسمك؟* Here *اسم* is the *mubtada*, and is the *khabar*.

b) it is a *shibhu jumlah*, and the *mubtada*’ is indefinite, e.g., في المسجد رجلَ ‘There are some men in the mosque.’، ‘أمام البيت شجرةً ‘There is a tree in front of the house.’

**The omission of the *mubtada* or the *khabar***:

The *mubtada*’ or the *khabar* may be omitted, e.g., in reply to the question *ما اسمك* one may say ‘عفو، حمد. This is the *khabar*, and the *mubtada*’ has been omitted. The full sentence is اسمك حمد.
Similarly, in answer to the question ُلْيُعْرِفُ؟ ‘Who knows?’ one may say َأَنَّا أَعْرِفُ ‘I know.’

This is the *mubtada*’, and the *khabar* has been omitted. The full sentence is َأَنَّا مَنْ يُعْرِفُ؟ ‘Who knows?’ One may say

$\textit{About the khabar}$

$\textit{Types of the khabar}$

There are three types of *khabar* : *mufrad*, *jumlah* and *shibhu jumlah*.

a) The *mufrad* is a word (not a sentence), e.g., ِمَرَأَةُ َالْمُؤْمِنِ ‘The believer is the mirror of the believer’

b) The *jumlah* is a sentence. It may be a nominal or a verbal setence, e.g., ُبِلَالُ أَبُوَّ وَزِيرَ ‘Bilal’s father is a minister.’ Literally, ‘Bilal, his father is a minister.’ Here ِبِلَالُ is the *mubtada*’, and the nominal sentence َأَبُوَّ وَزِيرَ is the *khabar*, and this sentence, in turn, is made up of the *mubtada*’ (أَبُوَّ) and the *khabar* (وزير).

Here is another example:

‘What is the name of the headmaster?’ Literally, ‘The headmaster, what is his name?’ Here َالمِدْرَاسَةُ is the *mubtada*’ and the nominal sentence َمَا َنَامَهُ is the *khabar*, and َمَا َنَامَهُ is the *khabar*.

The students entered.’ Here َالْكَلاَبُ دَخَلُوا is the *mubtada*’ and the verbal sentence َدَخَلُوا ‘they entered’ is the *khabar*.

Here is another example:

‘And Allah created you.’ Here َإِنَّ اللَّهُ خَلَقَكُمُ is the *mubtada*’ and the verbal sentence َخَلَقُكُمُ ‘He created you’ is the *khabar*.

---

1- It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This is a hadith reported by Abū Dāwūd, Kitāb al-Adab.

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57.
c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf* :

Praise belongs to Allah." Here is the *mubtada’* and the prepositional phrase لِلَّهِ ( ل + الله لله ) is the *khabar*, and it is in the place of *raf* في مَحلٍ رُقْعَ ().

Paradise is under the shadows of the swordsِ.
Here is the *mubtada’* and the *zarf* تحت *is the khabar*. As a *zarf* it is *mansūb*, and as a *khabar* it is in the place of *raf* في مَحلٍ رُقْعَ.

**Agreement between the mubtada’ and khabar**

The *khabar* agrees with the *mubtada’* in number and gender, e.g.,

المدرس وافق، والطلاب جالسون. باب الفصل معلومات، ونافذة.

We see here that if the *mubtada’* is singular, the *khabar* is also singular. If its dual or plural, the *khabar* is also dual or plural.

b) in gender

دُهِدَمُ مُهَنِّدّ، وَزَوْجَةُ طَيِّبَةٍ، وَابْنَاهُ مَدْرَسَةً.

Here we see that if the *mubtada’* is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

**The order of the mubtada’ and khabar**

<table>
<thead>
<tr>
<th>المبتدأ</th>
<th>المبرر/التأثير</th>
<th>المبرر/التأثير</th>
<th>المبتدأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>بسب التدقيق</td>
<td>قبل الكهربا</td>
<td>معرفة</td>
<td>mubtada’</td>
</tr>
<tr>
<td>The reason for being before the khabar or after it</td>
<td>before the <em>kh</em></td>
<td>definite</td>
<td></td>
</tr>
<tr>
<td>This is the original order</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is optional</td>
<td>after the <em>kh</em></td>
<td>definite</td>
<td></td>
</tr>
</tbody>
</table>

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1. This is taken from a hadith. The wording of the hadith is *وَاعْتَمَروَانَ اَنَّ الْجَنَّةَ تَحْتِ ظَلَالِ السَّيْفِ.* It is reported by Bukhārī, Kitāb Jihād, 22, 112.

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Because the ٌm is indefinite and the ٌkh is shibhu jumlah.  

<table>
<thead>
<tr>
<th>The ٌm should be after the ٌkh</th>
<th>definite</th>
</tr>
</thead>
</table>

Because the ٌm is indefinite and the ٌkh is shibhu jumlah.  

<table>
<thead>
<tr>
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<th>indefinite</th>
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Because the ٌm is an interrogative noun.  

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</tr>
</thead>
</table>

This is the original order.  

<table>
<thead>
<tr>
<th>Before the ٌkh</th>
<th>definite because it means ٌصِيَامٌكُمْ</th>
</tr>
</thead>
</table>

**EXERCISES**

1) Use each of the following nouns in a sentence as *mubtada’*.  
2) Use each of the following nouns in a sentence as *khabar*.  
3) Use the word *المُدْرِسُ* as *mubtada’* in five sentences, the *khabar* being a *mufrad* in the first, a *zarf* in the second, a prepositional phrase in the third, a verbal sentence in the fourth, and a nominal sentence in the fifth.

4) Give three sentences the *khabar* in each being a *zarf*.  
5) Give three sentences the *khabar* in each being a prepositional phrase.

6) Use each of the following nouns in a sentence as *mubtada’* its *khabar* being a nominal sentence. Make the noun given in brackets the *mubtada’* of this nominal sentence.

7) Point out all the nominal sentences occurring in the main lesson in each of which the *mubtada’* has been omitted.

8) Point out all the nominal sentences occurring in the main lesson, and specify the type of *khabar* in each of them.

**LESSON 12**

In this lesson we learn the following:
#(1) The zarf (الظرف) or the maf'ul fihi (المفعول فيه).

The zarf is a noun which denotes the time or place of an action, e.g.,
a) ‘I went out at night’ -- سَأَصُفُ غَدًا إِنْ شَاءَ الَّهُ --I shall travel tomorrow’

b) ‘I slept after you slept.’

This is called zarf al-zamân (ظرف الزمان) i.e., adverb of time.

b) ‘I walked a mile.’

This is called zarf al-makân (ظرف المكان), i.e., adverb of place.

The zarf is mansûb.

Some zu'rûf are mabnî. Here are some: أَمَس which ends in fathâh; أَمَس which ends in kasrah; حَيَّث which end in dammah; حَيَّث which end in sukûn.

‘When did you go out?’

أَيْن تَدْرُسْ؟ أَيْن

‘I was not absent yesterday.’

لَم أَغْبَ أَمَس أَمَس

‘I have never tasted this fruit.’

إِلَّا هَنَا: هَنَا

‘Sit where you like.’

إِلَّا هَنَا: هَنَا

Here is an examples of the i’râb of mabnî zu’rûf:

In the sentence لَمَ أَغْبَ أَمَس the word أَمَس is zarfu zamân, it is mabnî ending in kasrah, and is in the place of nasb (في محل نصب).
In the sentence َأَينَ تَدرُسُ؟ the word َأَينَ تَدرُسُ is َزارَعُ َماكَانَ, it is َماَبَنَى ending in َفَثَاح, and is in the place of َناَش بِ (بَيْنَ حَلَّ نَصْبِ).

**Words which function as ُزَرِيفٌ:**
A word may represent a َزارَف and so take the َناَشب-ending even though originally it is not a word denoting time or place. It happens with the following types of words:

a) words like َكُلّ, ِبَعْضُ, ِنَصْفٍ, ِرَبْعٌ when they have place/time words as their َمَذَفْبَب ِإِلَى ِهِلٍ, e.g.,

َسَافَرْنَا َكَلّ ِالْيَنْهَارُ ‘We travelled the whole day.’

َبِقَيَتْ ِفِي الْمَسْتَشْفِي ِبَعْضٌ ِيَوْمٌ ‘I remained in the hospital for part of a day.’

َانتَظَرْتُ ِرَبْعٌ ِسَاعَة ‘I waited for you fifteen minutes.’

َمَشَىَتْ ِنَصْفٌ ِكِيلَومِتْرٍ ‘I walked half a kilometre.’

In these sentences the words َكُلّ, ِبَعْضُ, ِرَبْعٌ, ِنَصْفٍ are َمَانْسُبٌ because they function as ُزَرِيف. But the actual words denoting time or place are their َمَذَفْبَب ِإِلَى ِهِلٍ.

b) the adjective of a َزارَف after the َزارَف is omitted, e.g.,

َجَلَسَتْ ِفَقْهًا ِطَوْيِلاً ‘I sat for a long time.’ In the first sentence ِفَقْهًا ِطَوْيِلاً is َمَانْسُب because it functions as a َزارَف.

c) a demonstrative pronoun whose َباَدَل is a word denoting time or place, e.g.,

َجَنَّتُ ِهِذَا ِالْأَسْوَعِ ‘I came this week.’ Here ِهِذَا is َماَبَنَى, and in the place of َناَش بِ.

d) numbers representing place/time words, e.g.,

َمَكْتَبَ ِفِي ِبَغْدَادَ أَرْبَعَةٌ ِأَيَامَ ‘We have gone one hundred kilometres.’ Here ِأَرْبَعَة is َمَانْسُب because it represents a word denoting time ِأَيَامَ (أَيَامَ), and is َمَانْسُب because it represents a word denoting place ِكِيلَومِتْرٍ (ثُمَّ).
In the same way, the word كم ‘how many’ functions as a zarf if it represents a time/place word, e.g., كم لست؟ ‘How long did you stay?’ or ‘How many (days/ hours) did you stay?’

كم مشيت؟ ‘How many (kilometres) did you walk?’

#(2) The particle لَوْ is used to express an unfulfilled condition in the past, e.g., لَوْ اجتهدت لَنْ نجحت ‘Had you worked hard you would have passed.’ This means that you did not work hard, and so did not pass.

Its Arabic name is حرف امتناع لامتناع which means that this particle signifies that one thing failed to happen because of another.

As you can see, the sentence is made up of two parts. The second part is called the jawâb. In the above example لَنْ نجحت is the jawâb.

The jawâb takes a لَام. This لَام is mostly omitted if the jawâb is negative, e.g., لَوْ عُرفت أنك مريض ما تأخرت ‘Had I known that you are sick I would not have been late.’

Here are some more examples of لَوْ:

لَوْ سمعت قصته لبكيت ‘Had you heard his story you would have cried.’

لَوْ حضرت أمس ما شكوتك إلى المدير ‘Had you been present yesterday I would not have complained about you to the headmaster.’

لهذا الطعام فاسد. لَوْ أكلت الناس لم يرفصوا ‘This food is rotten. Had the people eaten it, they would have fallen sick.’

لَوْ رأيت ذاك المنظر لبكيت ‘Had you seen that sight, you would have cried.’

لَوْ عرفت أن الراحة اليوم ما تأخرت ‘Had I known the trip is today, I would not have been late.’

#(3) In the word بقيل when the word is mabni and become mabni when the mudâf ilaihi after them is omitted. We may say, اننا الآن مدرسون، وكنا مديراً
I am now a teacher, and was before that a headmaster.' Here is the *mudāf ilaihi*. 'Before that' means 'before being a teacher.' Now when the *mudāf ilaihi* is mentioned *قبل* is *mu'rab*, and it takes the *jarr*-ending (-i) after the preposition من. But when the *mudāf ilaihi* is omitted it becomes *mabnî,* and we say *وكَنتْ مِدِيرًا مِنْ قِبَلُ* which can be translated as 'and I was a headmaster earlier.'

In the same way we say, *كانَ بِلَالٍ مَعِي إِلَى السَّاعَةِ الْعَاَشِرَةَ،* 'Bilal was with me till ten o'clock, but I didn't see him after that.' If we omit the *mudāf ilaihi,* we say, *ولم أرَه من بعد* 'But I didn't see him later.'

In the Qur'an (30:4): *لله الأمر من قبل ومن بعد* 'The decision before and after (these events) is Allah's.'

**EXERCISES**

**General:** Answer the following questions.

1) Point out the *zurūf* occurring in the main lesson, and specify whether they are *zurūf al-zamān* or *zurūf al-makān*.
2) Point out the *mabnî zuruf* occurring in the main lesson.
3) Point out in the main lesson words that are functioning as *zurūf*.
4) Point out the *zurūf* in the following *āyāt*, and specify whether they are *zurūf al-zamān* or *zurūf al-makān*.
5) Point out the *zurūf* in the following *āyāt*, and specify whether they are *zurūf al-zamān* or *zurūf al-makān*.
6) Give three sentences in each of which a number functions as a *zarf*.
7) Give three sentences in each of which a demonstrative pronoun (اسم إِشْرَة) functions as a *zarf*.
8) Use each of the following *zurūf* in a sentence.

**The particle ًلو:**

1) Rewrite each of the following sentences using ًلو.
2) Complete the following sentences.

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3) Use لَوَّ in two sentences. The jawāb of the first sentence should be affirmative, and that of the second sentence should be negative.

General questions:
1) Give the mudāri‘ of each of the following verbs.
2) Give the singular of زُوَار and شَاد.
3) Give the plural of جَرِيح and نَفْس.
4) Give the opposite of ضَر.
5) Use each of the following words in a sentence.

LESSON 13

In this lesson we learn the following:

#(1) لَامُ الأمر: You have learnt the amr in Book Two, e.g., أَكْتُب, ‘write.’ This form of the amr is used to command (or request) the second person. To command (or request) the third person, the form لَكُتُب (li-yaktub) is used. It means ‘let him write’ or ‘he should write’, e.g.,

لَكُتُبُ كُلُّ طالبٍ اسْمُهُ فِي هَذِهِ الْوَرَقَة
‘Let every student write his name on this paper.

لَتَجَلِسُ كُلُّ طالِبِ فِي مِكَانِهِ
‘Let every female student sit in her place.’

This form is also used with the first person plural, e.g., لُدَاكُل (li-na’kul) ‘Let us eat.’

The لَامُ used in this form is called لَامُ الأمر. It is used with the mudāri‘

majzūm:

لَكُتُبُ لُكَبِ، لُكَبِ، لُكَبْتُ، لُكَبْتُ، لُكَبْتُ، لُكَبْتُ

The لَامُ الأمر has kasrah, but it takes sukūn after و ف, e.g.,


#(2) We have learnt لا الناهية لا تجلس هنا ‘Don’t sit here.’ There we have learnt the use of لا الناهية لا with the second person only. Now we learn its use with the third person, e.g., لا يخرج أحد من الفصل ‘Let no one leave the class’ or ‘No one should leave the class.’ Note the difference between these two sentences:

لا تدخل سيارة الجامعة ‘A taxi does not enter the university.’ (la taddkhulu).

لا تدخل سيارة الجامعة ‘A taxi should not enter the university.’ (la taddkhulu).

The لا in the first sentence is the لا الناهية لا, and in the second sentence it is the مجزوم لا الناهية لا. The verb after the لا الناهية لا is مجزوم, and after the لا الناهية لا it is لا الناهية لا.

#(3) A muḍāri preceded by an amr or a nahy1 is majzûm, e.g., أقرأ مرة أخرى تفهمها لا تكسر تنجب ‘Don’t be lazy, and you will pass.’

This is called the جزم بالطلب, i.e., the muḍāri being majzûm because of amr or nahy. The word طلب means ‘demand’ and is used to include both the amr and nahy because both of them signify demand.

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1- Nahy (نها) is the negative amr, e.g., لا تجلس هنا ‘Don’t sit here.’ For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
The *mudāri‘ majzūm* that comes after the *amr* or the *nahy* is called رأسى الطلب.

وَأَرَاسَاهُ (4) This is used to express pain, and it is called *الدِّيْلَةُ* (ah) is added. If one wants to express pain in his hand, he says يِدَاهُ (yad-i→ yadāh).

وَأَرَاسَاهُ الْدِّيْلَةُ is also used to express sorrow. To mourn the loss of *بَلالُْالله* we say ‘Alas for Bilal!’

#(5) We have learnt *mudāri‘ majzūm* in Book Two (Lessons 15, 21), and we have been introduced there to three of the four particles that cause *jazm* in the *mudāri‘*. These are لَمَّا and لَمْ. And we have learnt the fourth particle in this lesson: لَامُ الْأَمْرِ. These four particles are called جُوُازُمُ الْمُضَارِعٍ. Here are some *āyāt* which contain these جُوُازُمَ:

1. ‘Have We not made for him a pair of eyes, and a tongue and a pair of lips?’ (Qur’an, 90:8-9).
2. ‘And faith has not yet entered into your hearts’ (Qur’an, 49:14).
3. ‘Don’t grieve. Surely Allah is with us’ (Qur’an, 9:40).
4. ‘Let man look at his food’ (Qur’an, 80:24).

#(6) ‘آَهُ’ is a verb-noun meaning ‘I feel pain.’ Its *fā‘il* is a hidden pronoun representing أنا.

**EXERCISES**

General:
Answer the following questions.
لائم الأولم

1) Point out all the instances of لائم الأولم occurring in the main lesson.
2) Point out the لائم al-amr in each of the following examples, and vocalize it correctly.
3) Write each of the following verbs with لائم al-amr, and vocalize the لائم and the verb correctly.
4) Give five sentences containing لائم al-amr.

لاهاية

1) Read the following examples of the لائم al-nāhiyah, and vocalize the verb following it in each of them.
2) Fill in the blank in each of the following sentences with the verb given in brackets preceded by لائم al-nāhiyah, and vocalize the verb correctly.
3) Give three examples of لائم al-nāhiyah used with the third person.

جوائز الفعل المضارع

Give four sentences of your composition each containing one of the four jawāzim.

الجزء بالطلَّب

1) Point out the jawāb al-talab in each of the following sentences, and vocalize it correctly.
2) Fill in the blank in each of the following examples with the verb given in brackets after making the necessary changes.
3) Give three examples of الجزء بالطلَّب.

اندة

Form the muddah from the following nouns.

General questions:

1) Write the plural of each of the following nouns.
2) Write the singular of each of the following nouns.
3) Write the muddari of each of the following verbs.
4) Oral exercise:

a) Each student says to him colleague: أرمي كتابك/ ساعتك/ دفترك. ‘Show me your book/ watch/ notebook....’

1- The feminine form is: أرمي كتابك/ ساعتك/ دفترك.
b) Each student says to him colleague pointing to another one: أره كتبك

Show him your book...

---

**LESSON 14**

In this lesson we learn the following:

#(1) إذا : It is a zarf with a conditional meaning. It is mostly used with a verb in the past tense, **but the meaning is future**, e.g.,

إذا رأيت خالدا فاسأل عن الكتاب

‘When Ramadân comes the gates of Paradise are opened.’

The Arabic word for ‘condition’ is shart (الأشرط). There are two parts in the shart-construction: the first part is called shart, and the second jawâb al-shart (جواب الشرط), e.g., فتحت أبواب الجنة إذا جاء رمضان is shart, and جواب الشرط is jawâb al-shart.

We have seen earlier that the verb that comes after إذا is mostly mâdi.

Sometimes mudâri’ is also used. The verb in the jawâb al-shart may also be mudâri’ as we see in the following line:

والنفس راغبة إذا رغبها وإذا ترد إلى قليل تقضع

‘The soul is desirous (of more) if you allow it to desire, but if you turn it towards a little, then it is content.’

The jawâb al-shart should take a في in the following cases:

1) if it is a nominal sentence, e.g., إذا اجتهدت فَالنَجاح مضمون ‘If you work hard success is certain.’

---

1- The feminine form is أره كتابك

2- The word إذا can be translated with ‘if’ or ‘when.’
And if My servants ask you about Me, then surely I am close by’ (Qur'an, 2:186).

2) if the verb in the jawāb al-shart is talabī. A talabī verb is one containing amr, nahi or istifhām, e.g.,

a) ‘If you see Hamid ask him about the time of departure.’ (amr).

b) ‘If one of you enters the mosque let him perform two rak‘ahs before he sits down.’ (amr).

c) ‘If you find the patient sleeping don’t wake him up.’ (nahi).

b) ‘If you see Bilal what should I tell him?’ (istifhām).

#(2) We have learnt the nasab in Lesson 3, e.g., السُودانُ 'سوداني. Now we learn that if a word ends in tā‘ marbūta (ة) it is omitted prior to the addition of the yā’ of nasab, e.g., مَدْرَسَةٌ (ملكية) مَكْتَبَةٌ مَدْرَسٌ.

EXERCISES

General:
Answer the following questions.

1) Point out the shart and the jawāb al-shart in each of the following sentences. If the jawāb al-shart has ف, mention the reason.

2) Use ف in two sentences of your own without using ف in the shart.

3) Use ف in four sentences of your own. The jawāb al-shart should be:
   a) a nominal sentence in the first example,
   b) an amr in the second,
   c) a verb with the lām al-amr in the third,
   d) a nahi in the fourth.

1- Iṣṭifḥām (الاستفهام) is a question, e.g., 

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LESSON 15

In this lesson we learn the following:

1. In the previous lesson we have been introduced to *shart*. We will learn more about it in this lesson.

Another very important word denoting *shart* is *إنَّ إنْ تَذهَبْ أَذْهَبَ*. It means ‘if’, e.g.,

‘If you go I will (also) go.’ Note that the both the verbs (i.e., in the *shart* and the *jawāb*) are *majzūm*. That is why *إنَّ إنْ* and its “sisters” (which we will shortly meet) are called *أَدْوَاتُ السَّرُوطُ الجَازِمَة*; i.e., conditional words which render the verb *majzūm*. Here are some more examples:

‘If you eat rotten food you will fall sick.’

‘If you help Allah He will help you and make your foothold firm’ (Qur’an, 47:7).

‘If you do not forgive me and have mercy on me I shall be among the losers’ (Qur’an, 11:47). Here *إنَّ لا* = *إِلَّا*.

Here are the other words belonging to *أَدْوَاتُ السَّرُوطُ الجَازِمَة*:

1. ‘he who’, e.g., *فَمَن يَعْمَلُ مَثَالٍ ذَرْعٍ خَبَرًا يَأْتِيْهَا* (Qur’an, 99:7).
2. ‘that which’, e.g., *وَمَا تَأَقَّلَتْ مِنْ خَيرٍ يَعْلَمُهُ الَّذِي* (Qur’an, 2:197).
3. ‘Whenever’, e.g., *مَتَى نُسَافِرُ أَسَافِرْ* (Qur’an, 4:78).
4. ‘wherever’, e.g., *أَينَ تَسكنَ أَسَكنْ* (Qur’an, 4:78).

An extra *مَا* is often added to *أَينَ* for emphasis, e.g., *أَيْنَما كَتَمَّ يَدْرَكَ كَمْ الموتُ* (Qur’an, 4:78).

‘Wherever you may be, death will overtake you’ (Qur’an, 4:78).

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1. The verb of *shart* in this *āyah* is *mādi*. This will be dealt with later in this lesson.
5) ‘whichever’, e.g., ‘أي مَعْجَمٌ نَجْدَةٌ في المَكْتَبِ نَشَرُوهْ ‘We find in the bookshop we will buy it.’
6) ‘whatever’, e.g., ‘مَهْمَا قَلْلَ نَصْدُقُهَ ‘Whatever you say we believe you.’

The tense of the *shart* and *jawāb* verbs:

a) Both of them may be *mudāri*, e.g., ‘وَإِنْ تُوْرَمْ عَدْنَأ ‘And if you return (to the attack) We (also) shall return’ (Qur’an, 8:19). In this case both the verbs should be *majzūm*.

b) Both of them may be *mādi*, but the meaning is future, e.g., ‘وَإِنْ عُدِّمْ عَدْنَا ‘And if you return We shall (also) return’ (Qur’an, 17:8). The *mādi* is *mabni*, so the conditional words do not affect any change in them.

c) The first may be *mādi*, and the second *mudāri*, e.g., ‘مَنْ كَانَ يَزِيدُ حَرْثُ الْآخَرَةَ نَزْدِ اللَّهِ في حَرْثِهِ ‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest’ (Qur’an, 42:20). In this case the second verb is *majzūm*.

d) The first may be *mudāri*, and the second *mādi*, e.g., ‘مَنْ يَقْمِ لَيْلاً الْقَدْرَ إِمَامًا وَاحْتِسَابًا غَفْرَانَ لَهُ ما تَقُلَّمَ مِنْ ذَنْبِهِ ‘Whoever stands up (offering *salah*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him’. In this case the first verb is *majzūm*.

When does the *jawāb* take ف ؟

We have seen in the previous lesson two of the situations in which the *jawāb* *al-shart* should take ف. Here the other situations:

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1 - The meaning is, ‘If you return to sins, We shall return to punishment.’ Allah says this to the Jews.

2 - Hadith reported by Bukhārī, Kitāb al-imān : 25; and al-Nasā’ī, Kitāb al-imān : 22.
3) If the jawāb al-shart is a jāmid verb, e.g., مَنْ عَيْشَنَا فَلْيَسْتَمَعََْها, ‘Whoever deceives us is not one of us.’

4) If the verb in the jawāb is preceded by the negative, e.g., مُهَمَّة تَكُنُّ الْفَرُوجُ فَلْيَسْأَلُ, ‘Whatever may be the circumstances I don’t lie.’

5) If the verb in the jawāb is preceded by the negative, e.g., أَلْسَنُ الْحَرْبِ فِي الدُّنْيَا فَقَدْ, ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

6) If the verb in the jawāb is preceded by the negative, e.g., أَلْسَنُ الْحَرْبِ فِي الدُّنْيَا فَقَدْ, ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

7) If the verb in the jawāb is preceded by the negative, e.g., أَلْسَنُ الْحَرْبِ فِي الدُّنْيَا فَقَدْ, ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

8) If the verb in the jawāb is preceded by the negative, e.g., أَلْسَنُ الْحَرْبِ فِي الدُّنْيَا فَقَدْ, ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

9) If the verb in the jawāb is preceded by the negative, e.g., أَلْسَنُ الْحَرْبِ فِي الدُّنْيَا فَقَدْ, ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

If the jawāb al-shart has the mudāri verb therein is not majzūm. (See Nos 5, 6 & 8 above). In this case the whole jawāb al-shart is said to be in the place of jazm (في مَحَلُ الجَزْمِ).

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1. A jāmid verb (الفعل الجامد) is one which has only one form like لَيِّسْ، عَيِّنَى. These verbs have no mudāri or amr.

2. Hadīth reported by Muslim, Kitāb al-imān, 164.

3. Hadīth reported by Bukhārī, Kitāb al-Liḥās, 25.

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(2) We have learnt the word كمُّ (how many?) in Book One, e.g., كمُ كتاب عندك؟ (How many books do you have?) Here كمُ is used to ask a question, so it is called كمُ الاستفهامية (the interrogative *kam*).

But if I say, كمُ كتاب عندك! it means ‘How many books do you have!’ Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كمُ الخبرية (the predicative *kam*).

The points in which كمُ الخبرية and كمُ الاستفهامية differ from each other:

The *tamyiz* of كمُ الخبرية is always singular, and it is منسوب. The *tamyiz* of كمُ الاستفهامية may be singular or plural. It is من الجر. It may be preceded by كمُ كتاب عندك! / كمُ كتاب عندك / كم من كتاب عندك! It is better to avoid the construction كمُ كتاب عندك!

Each of the two types of كمُ has its own intonation in speech, and its own punctuation mark in writing (? , !).

Here are some more examples of كمُ الخبرية:

كمُ في السماء! ‘How many stars are there in the sky!’

كم من قصة قليلة غابت قصة كبرى يؤذن الله ‘How many a small group has overcome a mighty host with Allah’s leave!’ (Qur'an, 2:249).

#(3) has two meanings:

a) *till*, e.g., ‘Whoever comes late should not enter till he seeks permission.’

Here is another example: ‘انتظر حتى ألبس’ ‘Wait till I get dressed.’

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1. The *tamyiz* (التمييز) is the noun that comes after كمُ to specify what *how many* denotes. This word is fully dealt with in Lesson 30.
b) so *that*, e.g., 'دَخَلْتُ حَتَّى لا أَشْغَلُكِ I entered (without seeking permission) so that I might not distract you.'

Here is another example: 'أَدْرَسَ اللُّغَةَ الْعَرَبِيَّةَ حَتَّى أَفْهَمُ الْقُرْآنَ I am studying Arabic so that I can understand the Qur'an.'

The *mudāri* 'which comes after حَتَّى is *mansūb* because of a latent أنَّ.

#(4) حَاءَ is a verb-noun meaning ‘take’. It is an *amr*. This is how it is *insād*ed to the other pronouns of the second person:

هَيَّاءُ الكَتَابِ يَا عَلِيٌّ هَيَّاءُ الكَتَابِ يَا إِخْوَانُ
هَيَّاءُ الكَتَابِ يَا آمِنَةٌ هَيَّاءُ الكَتَابِ يَا أَخَوَاتِ

In the Qur’an (69:19) ‘هَيَّاءُ أَقْرَأْنا كَتاَبِيَّةَ ‘Take, read my book.’

#(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns:

a) جَيْلُ جَيْلٍ, e.g., جَيْلُ جَيْلٍ; زَهْرُ زَهْرٍ (The first letter is followed by *u*, and the second by *ai*, e.g., جَيْلُ جَيْلٍ; زَهْرُ زَهْرٍ)

b) دِرْهَمُ دِرْهَمٍ, e.g., دِرْهَمُ دِرْهَمٍ (The first letter is followed by *u*, the second by *ai* and the third by *i*, e.g., دِرْهَمُ دِرْهَمٍ)

c) فَنِبَانُ فَنِبِئٌ, e.g., فَنِبَانُ فَنِبِئٌ (The first letter is followed by *u*, the second by *ai* and the third by *i*, e.g., فَنِبَانُ فَنِبِئٌ)

#(6) these four *mujzūm* form of يَكْنُ, يَكْنُ, أَكْنُ, نَكْنُ may drop the

يَكُونُ, يَكُونُ, иَكُنُ, and becomeلَكُ, لَكُ, أَلَّكُ, نَكُ, e.g.,

َوَلَمْ أَكُنْ بِغَيْبٍ ‘And I was not an unchaste woman’ (Qur’an, 19:20).

وَقَدْ خَلَقْتُكَ مِنْ قَبِيلٍ وَلَمْ تَثْنَىْ ‘And I created you before while you were nothing’ (Qur’an, 19:9).
They said, “We were not among those who perform salah” (Qur'an, 74:43).
And if they repent it will be better for them” (Qur'an, 9:74).

‘Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.’

This optional omission of the nun, which is the third radical, is peculiar to

#(7) In ليل نهار the same is true of صبح مساء. We say, ‘I work day and night.’ We worship Allah morning and evening.

EXERCISES

General:
Answer the following questions.

The Shart:
1) Each of the following examples contains two sentences. Combine them using إن and make the necessary changes.
2) Each of the following examples contains two sentences. Combine them using the conditional word given in brackets, and make the necessary changes.

The addition of ف to the jawab al-shart:
1) Add ف to the jawab wherever necessary in the following sentences, and explain why it should be added.
2) Each of the following examples contains two sentences. Combine them using the lam al-amr as explained in the first example, and make the necessary changes.

This line is by the famous poet al-Mutanabbi (915-965 C.E.).
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3) Draw one line under the conditional word, two under the shart and three under the jawāb in the following examples. If the jawāb has taken ف, explain why it has taken it.
4) Give ten examples of shart with the following as their jawāb:
   a) a nominal sentence.
   b) an amr.
   c) a nahy.
   d) an istifhām.
   e) a verb preceded by lan.
   f) a verb preceded by the negative mà.
   g) a verb preceded by saufa.
   h) a verb preceded by sa.
   i) a jāmiḍ verb.
   j) a verb preceded by qad.

   ِ

1) Change كم الخُبِرَةِ to كم الاستفهامَةِ in the following sentences.
2) Change كم الاستفهامَةِ to كم الخُبِرَةِ in the following sentences.

1) Specify the meaning of حَتَّى in each of the following sentences, and vocalize the verb following it.
2) Make sentences using حَتَّى on the pattern of the example with the help of the verbs given below.

The diminutive:
Form the diminutive of each of following nouns.

General questions:
1) Write the mudāri' of each of the following verbs.
2) Write the mudāri' of each of the following verbs.
3) Give the plural of each of the following nouns.
LESSON 16

In this lesson we learn the following:

(1) We have seen in Book Two (Lessons 4 and 10) that most Arabic verbs are made up of three letters which are called radiclas, e.g., كتاب, جلسة, شرب (الفاعل الثلاثي).

A verb consisting of three radicals is called a thulāthī verb (الفاعل الثلاثي).

There are, however, certain verbs which consist of four radicals, e.g., تَرَجَّم, ‘he translated’, يَخُذَلَ, ‘he said bismillahirrahmānirrahim’. هَرُوَّل, ‘he walked fast’.

A verb consisting of four radicals is called a rubā‘i verb (الفاعل الرئيسي).

A verb in Arabic may be either mujarrad (المنحيد) or mazīd (المزيد).

a) A mujarrad verb has only three letters if it is thulāthī, and only four letters if it is rubā‘i, and no extra letters have been added to them in order to modify the meaning, e.g., سَلَم (salima) 1 ‘he was safe’, زَلَزَل (zalzala) ‘he shook (it) violently’.

b) In a mazīd verb one or more letters have been added to the radicals in order to modify the meaning, e.g.,

ا. A thulāthī verb: from سَلَم (salima):

سلم 2 ‘he saved’. Here the second radical has been doubled.

سلم ‘he made peace’. Here an alif has been added after the first radical.

سَلَمُ ‘he received’. Here a tā’ has been added before the first radical, and the second radical has been doubled.

سلمُ ‘he became Muslim’. Here a hamzah has been added before the first radical.

---

1. Only the consonants are the radiclas. In this verb the radiclas are: سِلْم.

2. The extra letters are written in bold type to distinguish them from the radiclas.

3. I use this sign (?) to represent the hamzah (ـ) at the beginning of a word because the sign

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?istaslama ‘he surrendered’. Here three letters (hamzah, sin and tā) have been added before the first radical.

a rubā’ī verb: from زَلْزَالَةَ tazalzala: زَلْزَالَةَ

Each of these modified forms is called a bāb (الباب).

Abwāb of the mujarrad verb:
There are six groups of the mujarrad verb of which we have learnt four in Book Two (L 10). Each of these groups is also called bāb in Arabic, and its plural is abwāb (الأبواب). Here are the six groups:

1) a-u group: سَجَدَ يَسْجَدُ (sajada ya-sjudu).

2) a-i group: جَلَسَ يَجِلَسُ (jalasa ya-jlisu).

3) a-a group: فَتَحَ يَفْتَحُ (fataha ya-ftahu).

4) i-a group: فَهُمُ يَفْهَمُ (fahima ya-fhamu).

5) u-u group: قَرُبَ يَقْرُبُ (qaruba ya-qrubu) ‘to approach, come near’.

6) i-i group: وَرَثَ يَوْرَثُ (waritha ya-rihu) ‘to inherit’.

#(2) We have just been introduced to some of the abwāb of the mazīd verb. We will now learn one of these abwāb in some detail. The bāb we are going to learn is bāb fa‘la (بَابَ فَعْلَ). In this bāb the second radical is doubled, e.g., قَبَلَ (qabbala) ‘he kissed’, دَرَسَ (darrasa) ‘he taught’, سَجَلَ (sajjala) ‘he recorded’.

The mudāri: Let us now learn the mudāri of this bāb. As a rule the حَرَفُ المضارعة takes dammah if the verb is composed of four letters. As the verb in
this bāb is made up of four letters, the حرف المضارعة takes dammah. The first radical takes fathah, the second takes sukūn, the third takes kasrah, and the fourth1 takes the case-ending, e.g., يُقِبَّلُ (yu-qabbil-u) -- سجل (yu-sajjil-u).

The amr : The amr is formed by dropping the حرف المضارعة and the case-ending, e.g., قَبَلَ (tu-qabbil-u : qabbil) ‘kiss!’ -- قَدَّرَ (tu-darris-u : darris) ‘teach’.

The masdar : We have been introduced to the masdar in Book Two (L 11). The thulūthi mujarrad verbs do not have any particular pattern for the masdar. It comes on different patterns, e.g., قَدَّرَ ‘killing’ -- قَبَلَ ‘he wrote’ : كتابة 'writing' -- دخول ‘he entered’ : شرب ‘he drank’ : طلبه ‘drinking’.

But in mazād verbs each bāb has its own pattern for masdar. The mazadar-pattern of bāb fa‘ala is تفعيلة (taqbil-un), e.g., قَبَلَ ‘kissing’ -- تَسَجَّلَ (tasjil-un) ‘recording’ -- تَدْرِيَّسَ (tadriss-un) ‘teaching’.

The masdar of a nāqis verb, and of a verb wherein the third radical is hamzah, is on the on the pattern of تفعيلة (taqilat-un), e.g., قَبَلَ ‘he named’ : سَمِيَّة ‘naming’ -- تَدْرِيَّسَ : تَحْتِيْبَة ‘he educated’ : تَحْتِيْبَة (tarbiyat-un) ‘education’ -- هَنَأ ‘he congratulated’ : تَهْتَيْبَة (tahni‘at-un) ‘congratulation’.

2.- We have learnt in Book Two (L 10) that one these four letters is prefixed to the muddari, e.g., يَكَبُّ, يَكَبَّ, يَكَبُ, يَكَبِّ. These four letters are called حروف المضارعة (hurūf al-mudāra‘ati).

1. Because of the doubling of the second radical, the number of letters in this bāb are four.

If the verb has four letters, the حرف المضارعة has dammah; and if it has three, five or six letters, the حرف المضارعة has fathah.

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The *ism al-fā‘il* (اسم الفاعل): We have learnt the formation of *ism al-fā‘il* from the *thulāthī mujarrad* in L 4 of this Book. Here we learn its formation from *bāb fa‘ala*. Its formed by replacing the حرف المضارعة with *mu*- . As the *ism al-fā‘il* is a noun it takes the *ianwîn*, e.g., مسجِّل (yu-sajjil-u : mu-sajjil-un) 'a tape-recorder' -- مدرس (yu-darris-u : mu-darris-un) 'a teacher'.

The *ism al-maf‘ûl* (اسم المفعول): In all the *abwâb* of the *mazîd* the *ism al-maf‘ûl* is just like the *ism al-fā‘il* except that the second radical second takes *fathâh* instead of *kasrah*, e.g., يُلَجَّد (mujallad-un) 'he binds (a book)' -- مُلَجِّد (mu-jallad-un) 'book-binder'.

The noun of place and time (اسم ماكان والزمان): In all the *abwâb* of the *mazîd* the noun of place and time is the same as the *ism al-maf‘ûl*, e.g., يُصْلِّي (muhammad-un) ‘he prays’ -- مسْلَّى (mu-salla-n) ‘place of prayer’.

#(3) We have already learnt certain patterns of the the broken plural. Here we learn two more:

a) *fa‘alat-un* (فعلة), e.g., طلِّبُ ‘students’ plural of طلَّب.

b) *fu‘al-un* (فعل), e.g., نسْخة ‘copies’ plural of نَسَخ.

#(4) Here we learn two more patterns of the *masdar* from the *thulāthī mujarrad* :

a) *fa‘al-un* (فعل), e.g., شَرَح (sharh-un) مَسْدِر ‘to explain’.

b) *fi‘al-un* (فعل), e.g., غَاب (ghiyab-un) مَسْدِر ‘to be absent’.
EXERCISES

General:
Answer the following questions.
1a) Sort out the *thulâthi* from the *rubâ‘i* in the following.
1b) Sort out the *thulâthi mujarrad* from the *thulâthi mazid* in the following.
2) Write the *mudâ‘iri*, the *amr* and the *masdar* of each of the following verbs as shown in the example.
3) Write the *ism al-fâ‘il* of each of the following verbs.
4) Write the *mudâ‘iri*, *ism al-fâ‘il* and *ism al-maf‘ûl* of each of the following verbs.
5) Underline the verbs belonging to *bâb fa‘al* and their various derivatives.
6) Give the plural of each of the following nouns on the pattern of *فَعَلَة*.
7) Give the plural of each of the following nouns on the pattern of *فَعَلَ.
8) Give the *masdar* of each of the following verbs on the pattern of *فَعَلَ.
9) Give the *masdar* of each of the following verbs on the pattern of *فَعَلَ.
10) What is the plural of *دُكَتْوُرُ*?
11) Use the word *يَدُعُو* in a sentence of your own.

LESSON 17

In this lesson we learn the following:

#(1) *Bâb ُ؟اف‘الة* (باب أفُقُسْل) : This is another *bâb* from the *abwâb* of the *mazîd*. In this a *hamzah* is prefixed to the first radical which loses its vowel, e.g., َذِرُ (nazala) ‘he came down’; َذِرُ (anzala) ‘he brought down’; َخِرِجُ (kharaja) ‘he went out’; َخِرِجُ (akhraja) ‘he brought out’.

The *mudâ‘iri* : The *mudâ‘iri* should have been َبَعُولُ (yu?anzil-u) but the *hamzah* along with its vowel is omitted. So it becomes ُعْوَلَ. Click here to view the full text.

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(yunzil-u). Note that the 
حَرْفُ المُضاْرَعَة has *dammah* because the verb originally had four letters. (yunzil-u) is the *mudāri* of ُنَزْلَةَ, and ُنَزْلَةٌ is that of ُنَزْلَةَ (آنَزِلُ).

**The amr**: Note that the *amr* is formed from the original form of the *mudāri*, and not from the existing form. So after omitting the حَرْفُ المُضاْرَعَة and the case-ending from ُنَزْلَةٌ (آنَزِلُ) we get ُنَزْلَةٌ (آنَزِلُ).

**The masdar**: The *masdar* of this bāb is on the pattern of إِفْعَالٍ (ُيُفْعَلُ), e.g., إِفْعَالٍ (ُيُفْعَلُ) ‘sending down’ – إِفْعَالٍ (ُيُفْعَلُ) ‘bringing out’ – إِفْعَالٍ (ُيُفْعَلُ) ‘becoming a Muslim’.

**The ism al-fā’īl**: As we have seen in bāb fa‘ala the حَرْفُ المُضاْرَعَة is replaced with *mu*, e.g., مُسْلِمَ (ُيُسْلِمُ) ‘he becomes a Muslim’ – مُسْلِمَ (ُيُسْلِمُ) ‘Muslim’ – مُسْلِمَ (ُيُسْلِمُ) ‘it is possible’ – مُسْلِمَ (ُيُسْلِمُ) ‘possible’.

**The ism al-maf’īl**: It is just like the ism al-fā’īl except that the second radical has *fathah*, e.g., مُرْسَلٍ (ُيُرْسَلُ) ‘he sends’ – مُرْسَلٍ (ُيُرْسَلُ) ‘one who sends’ – مُرْسَلٍ (ُيُرْسَلُ) ‘he closes’ – مُرْسَلٍ (ُيُرْسَلُ) ‘closed’.

**The noun of place and time**: It is the same as the ism al-maf’īl, e.g., مُثَفَّح (ُيُمَثَّلُ) ‘to present someone with a curio’ – مُثَفَّح (ُيُمَثَّلُ) ‘museum’.

Here are some non-*sālim* verbs transferred to this bāb:

<table>
<thead>
<tr>
<th>حَرْفُ المُضاْرَعَة</th>
<th>مُعْرِفَةُ</th>
<th>مُعْرِفَةُ</th>
<th>مُعْرِفَةُ</th>
<th>مُعْرِفَةُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُنَزْلَةٍ (آنَزِلُ)</td>
<td>ُنَزْلَةٍ (آنَزِلُ)</td>
<td>ُنَزْلَةٍ (آنَزِلُ)</td>
<td>ُنَزْلَةٍ (آنَزِلُ)</td>
<td>ُنَزْلَةٍ (آنَزِلُ)</td>
</tr>
</tbody>
</table>

---

1 - *yu?anzilu* minus *-a = yunzilu.*

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<table>
<thead>
<tr>
<th>He</th>
<th>Iman</th>
<th>Moumen</th>
<th>Moumen</th>
</tr>
</thead>
<tbody>
<tr>
<td>'he believed for'</td>
<td>for</td>
<td>for</td>
<td>for</td>
</tr>
<tr>
<td>'it (it) obligatory'</td>
<td>'jibab'</td>
<td>'jibab'</td>
<td>'jibab'</td>
</tr>
<tr>
<td>'he made'</td>
<td>'eimam'</td>
<td>'eimam'</td>
<td>'eimam'</td>
</tr>
<tr>
<td>'he completed'</td>
<td>'fitr'</td>
<td>'fitr'</td>
<td>'fitr'</td>
</tr>
<tr>
<td>'he put down'</td>
<td>'fala'</td>
<td>'fala'</td>
<td>'fala'</td>
</tr>
</tbody>
</table>

#(2) The verb 'he gave' is from bâb ?a?ila. The mudâri is , the masdar is , the amr is , the ism al-fâ'il is , and the ism al-maf'il is .

It takes two objects, e.g., 'I gave Bilal a watch.' In the Qur'an: 'We have indeed given you abundance.'

The objects may be pronouns, e.g., 'Who gave it to you?'

'Who gave it to me.'

#(3) means 'even if', e.g.,

'Buy this dictionary even if it is expensive.'

'Attend the examination even if you are sick.'

'I will not live in this house even if you give it to me free.'

Note that the verb after وَلَو is madi.
emphasized, e.g., ‘وَلَذَّكُرِ اللَّهُ أُكَسِّبَ’ (Qur’an, 29:45).

And indeed the remembrance of Allah is the greatest’ (Qur’an, 2:221).

And indeed a believing slave girl is better than a mushrikah when though she might be pleasing to you’ (Qur’an, 2:221).

This lām is not to be confused with the preposition لـ which has a kasrah, but takes a fathah when prefixed to a pronoun, e.g., لَهَا، لَكَ، لَكُمْ. The lām of lām al’ain does not change the ending of the mubtada’.

#(5) The verb أَصَبحُ is a sister of كَانَ. It means ‘to become in the morning’, e.g., ‘أُصِبَحَ حامدٌ مريضا’ ‘Hamid fell ill in the morning.’ Here حامدُ is the ism of حامد and its khabar. And in ‘أُصِبَحْتُ نشيطا’ ‘I became active in the morning’ the pronoun تُ is the ism.

It is also used in the sense of ‘he became’ without reference to the timing, e.g., ‘فَأَلْفَ بَيْنَ قَلُوبِكُمْ فأَصِبَحْتُمْ يَوْمَئِذَٰ ِهِ’ ‘He united your hearts, and you became brothers by His grace’ (Qur’an, 3:103).

#(6) أُوْشَكُ is a sister of كَانَ. Its mudāri‘ is يُوْشَكُ. It means ‘he is about to...’, e.g., ‘يُوْشَكُ الطَّلَابُ أن يَرْجَعُوا إِلَى بَلَادِهِمْ إِلَيْهِ.’ ‘The students are about to return to their countries in the holidays.’ Here الطَّلَابُ is its ism, and the masdar mu’awwal’ (آن يَرْجَعُوا) is the khabar. Its khabar is always a masdar mu’awwal’, i.e., آن + the mudāri‘. Here is another example: أُوْشَكُ أَنْ أُتَزَوِّجُ ‘I am about to get married.’ Here its ism is the damir mustatir (hidden pronoun) أَنْ in the verb أُوْشَكُ.
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#(7) The word ْما لأَمْرُ مَا  (yiridhuma al-‘amr ma) means ‘for some reason.’ Here are some more examples:
- ‘Give me some book.’
- ‘I have seen him somewhere.’
- ‘You will understand this some day.’

This is called ْما  ‘the completely indefinite and vague ma’.

#(8) The َالْإِلْفَ of ابن is omitted in writing also if it is between the names of the son and the father, e.g.,  ﻤﺤﻤﺪُ بْنُ وِلْيْم  ‘Muhammad son of William’. This omission is subject to the following two conditions:
  a) the father’s name should not be preceded by any title. If it is preceded by a title, the َالْإِلْفَ should be retained, e.g.,  ﺣﺎسَنُ بْنُ عَالِ ‘Hasan son of Ali’, but  ﺣﺎسَنُ بْنُ ﺍِبْنِ الإِلْماِم  ‘Hasan son of the son of the Imam’. 
  b) all the three words should be in the same line, e.g.,  ﺧَالَدُ بْنُ ﺍِبْنِ الْوِلْد  ‘Khald al-‘Abn al-Walid’. If they are in different lines, the َالْإِلْفَ is not be omitted, e.g.,  ﺧَالَدُ ﺍِبْنُ ﺍِبْنِ الْوِلْد  (Khald b-n Hâmid-in), not  ﺧَالَدُ بْنُ ﺍِبْنِ ﺍِبْنِ ﺍِبْنِ ﺍِبْنِ الْوِلْد  (Khald b-n Hamid-in).

Note that the word preceding َبيِلْلَبِل  loses its َتَلْوَىَنَ  (tanwin), e.g.,  ﺑِلَلْبِلُ بْنُ ﺍِبْنِ ﺍِبْنِ ﺍِبْنِ حَمَد  (Bilâl b-n b-n b-n Hamid).

EXERCISES

1) Answer the following questions.
2) Write the َمُذِكر  and the َمَاسِدَر  of each of the following verbs as shown in the example.
3) Write the َاَمَر  of each of the following verbs as shown in the example.
4) Write the َاِسْمَ َاَلْفَ ُاَلْيَل  of each of the following verbs.
5) Write the َاِسْمَ َاَلْمَافْ ُاَلْيَل  of each of the following verbs.
6) Underline in the following examples verbs belonging to َبَأْبَ َاَفاَلا  and their various derivatives.
7) Point out the verbs belonging to َبَأْبَ َاَفاَلا  and their derivatives occurring in the main lesson.
8) Answer the following questions using pronouns as the two maf’ûls as shown in the example.

9) Learn the use of وَلَوْ in the following examples.

10) Learn the use of lâm al-ibrîdâ in the following examples.

11) Rewrite the following sentences using أَصْبَحَ.

15) Give the plural of each of the following nouns.

16) Give the mâdî of يَابِي.

17) Use each of the following words and expressions in a sentence of your own.

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**LESSON 18**

In this lesson we learn the following:

1) Verbs are either transitive or intransitive. A transitive verb (الفعل المُتَّعِدٌ) needs a subject which does the action, and an object which is affected by the action, e.g., قَالَ الْجَنِّي بِالجَاسُوسَ ‘The soldier killed the spy.’ Here the soldier did the killing, so the word الجَاسُوس is the fâ’îl (the subject), and the one affected by the killing is the spy. So the word الجَاسُوس is the maf’ûl bihi (the object).

Here is another example: ﴿بِنَى إِبرَاهِيمِ عَلَیهِ السَّلامُ الكُعبةَ’ Ibrahim (peace be on him) built the Ka‘bah.’

An intransitive verb (الفعل اللازم) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., فَرَحَ المَدْرَسُ ‘The teacher was happy.’ خَرَجَ الطَّلَّاب ‘The students went out.’

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¹ 12, 13 & 14 are not questions.
The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., ‘I looked at him’, ‘We believe in God’. This happens in Arabic also, e.g.,

‘غَضِبَ المَدَرِسُ عَلَى الطَّالِبِينَ’

‘I took the patient to the hospital.’

‘ذُهِبَ بِالرَّيْسِ إِلَى المَسْتَشَفِي’

‘I looked at the mountain.’

‘فَمْ رَغَبَ عَنْ سَنِّي فَلَمْ يَنْتَهِ’

‘Whoever dislikes my way is not of me’ (hadith).

‘أَرِيدُ أَنْ أَطْلَعَ عَلَى مَنْهَجِ مَدَرَّسَتِكَ’

‘I want to look into the syllabus of your school.’

‘لا أُرْغِبُ فِي السَّفْرِ هَذَا الأَمْسِوْعِ’

‘I don’t like to travel this week.’

The object of such a verb is called المفعول عَلَى الصريح (indirect object). It is majrūr because of the preposition, but it is in the place of nashb(في محل نصب).

#(2) How to make an intransitive verb transitive?
We say in English ‘Rise and raise your hand’. Rise is intransitive, and by changing the pattern of the verb we get raise which is transitive. But this kind of change is very rare in English. In Arabic it is very common. An intransitive verb can be made transitive by changing it to:

a) bāb fa‘ala (فعل-فعال) e.g., نزَلَ (nazzala) ‘he got down’
‘نزَلَ مِن السيارة’
‘I got down from the car, then I took down the child’.

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called التضعيف (doubling).

b) bāb ?af‘ala (فعلفعل) e.g., أَجْلَسَ (ajlasa) ‘he sat’
‘أَجْلَسَ في الصَّفَ الأوَّل’
‘I sat in the first row and I seated the child by my side.’
The *hamzah* which is prefixed to the verb in *bāb ?af‘ala* is called *(the transitive hamzah)*.

Certain verbs can be changed to both these *abwāb*, e.g., *nāzillān* and *nāzillān*.

Most verbs can be changed to either of these. One must learn this from books and dictionaries.

If a transitive verb is transferred to any of these two *abwāb* it becomes doubly transitive, and takes two objects, e.g.,

- *I studied Arabic.* Here the verb *drīs* has one object, *(the language Arabic)*.
- *I taught you Arabic.* Here it has two objects: *(the language Arabic)* and *(you)*.

The teacher listened to the Qur‘an.

The students read out Qur‘an to the teacher.

(Literally, ‘The students made the teacher listen to the Qur‘an).

#(2) *?arâ* (original) is *bāb ?af‘ala* from *re‘a‘* ‘he saw’. It was

originally *?arâ* (2) but the second *hamzah* has been omitted. The *mudāri* is *(yurī)*, and the *amr* is *(?ari)*. This is how the *amr* is *isnaded* to the other pronouns of the second person:

- أَرْمَيْتُهُ هذَا الْكِتَابَِ ْيَا أَخْوَانُ ‘I ordered this book to you, brother.
- أَرْمَيْتُهُ هذَا الْكِتَابَِ ْيَا مَرْيَمُ ‘I ordered this book to Mary.

#(3) We have just seen that when a verb is transferred to *bāb fa‘ala* it becomes transitive, e.g., *nāzillān* from *drīs*. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g. *drīs* from *re‘a‘*.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called *مَالِقَةُ التَّكْتِيْر* and the second *مَالِقَةُ التَّكْتِيْرُ رَجُلاً*.

a) An **extensive** action is one done on a large scale, or done repeatedly, e.g.,

- قَتَلَ الْمُجْرِمْ اَلْقَرْيةُ ‘The criminal killed a man’, but قَتَلَ الْمُجْرِمْ اَلْقَرْيةِ رَجُلاً ‘The
criminal massacred the people of the village.’

‘I went round this country’, but جَلَّتُ في هذَا الْبَلدِ ‘I travelled extensively all over the world.’

‘I opened the door’, but فَقَطَتُ الْأَبَابُ ‘I opened the doors of the classrooms.’

‘The man counted his money’, but عَدَّ الْرَجُلُ مَالَهُ ‘The man repeatedly counted his money.’

b) An intensive action is one done thoroughly and with great force, e.g.,

‘I broke the glass’, but كَسَرَتُ الْكُوَبِ ‘I smashed the glass.’

‘I cut the rope’, but قَطَعَتُ الْحَيْلِ ‘I cut the rope to pieces.’

Note the the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

#(4) إِيَّاكُ وَالكَلَابُ means ‘Beware of dogs!’ This is called التَحْذِيرُ (warning).

Note that the noun after the wāw is mansūb. إِيَاكُ is for masculine singular. For masculine plural it is إِيَاكُم, إِيَاكَمْ, إِيَاكُمْ, إِيَاكَمْ and for feminine plural إِيَاكَنَّ.

Here is a hadith

‘Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.’

#(5) إنّما أنا مدرسُ means ‘I am only a teacher’, i.e., I am a teacher, and nothing else. إنّما is ما الكافلةُ i.e., the preventive mà, because it prevents بِمَا from rendering the following noun mansūb. We say إنّما الأُمَامُ بالْيَتِّمَاتِ ‘Actions are judged only by the intentions.’ Here is marfūʿ and not mansūb. Unlike إنّما the word إنّما is used in a
verbal sentence as well, e.g., 'He is only telling a lie.'

In the Qur'an (9:18) 'إِنَّمَا يَكْذِبُ، 'Only those tend the mosques of Allah who believe in Allah and the Last Day.'

والله ‘By Allah’ is an oath¹. In Arabic it is called القسم, and the statement that follows the qasam is called jawāb al-qasam (جواب القسم). If the jawāb al-qasam commences with a mādi and is affirmative, it should take the emphatic لَقدْ, e.g., ‘وَاللَّهُ لَقدْ فَرَحْتُ كَثِيراً، ‘By Allah, I was greatly delighted.’ If, however, the verb is mādi but negative, it does not take the emphatic particle, e.g., ‘وَاللَّهُ مَا رَأَيْتُهُ، ‘By Allah, I did not see him².

كَانَ ‘is a sister of أمَسَى. It means ‘he became in the evening’, e.g., ‘أَمَسَىَ الجَوُوْرُ لَطِيفٌاَ. ‘The weather became fine in the evening.’ Here الجوُوْرُ is its ism, and لَطِيفٌا is its khabar. See أُصْبِحَ in L 17.

إِنَّمَا يَصَادَعُ شَدِيدًا ‘I am suffering from severe headache.’

ماذا بِكَ يا زينب؟ ‘What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of فَعَال (fuʿāl), e.g., ذَهَاب, ‘headache’, زَكَام, ‘cold’, دُوار, ‘vertigo’, سَعَال, ‘cough’.

نَجَحَ ‘success’ from نَجَحَ 'succeed'.

¹ - The wāw used for oath is a preposition, that is why the noun following it is majrūr. It should not be confused with wāw al-ʿaff (وَأَفْفَ) which means ‘and’.

² - See L 2.
The plural of طُرُقَ is طُرُقَاتٍ; and the plural of طريق is طريق. This is called جمع الجمع (plural of plural). Some nouns have a جمع الجمع, e.g., أماًّ - أَسْوَرَةُ - أسودر. The plural ofbracelet’ → ‘ bracelet’ → أسودر. أماًّ - أماًّ - أَمْكِنّ - مِّكَانَ. ‘hand’ → أيَّادٍ - أيَّادٍ - يَدٌ. سَوَارَ - سَوَارَ - أَسَوْرَةُ. The جمع الجمع mostly has the meaning of the plural. But in some cases it has a different meaning, e.g., دَوَّارٍ - دَوَّارٍ - يَدٌ. يَدٌ - يَدٌ - يَدٌ - يَدٌ. بَيْوتَ - بَيْوتَ - بَيْوتَ - بَيْوتَ. ‘hands’, but يَدٌ means ‘houses’, but يَدٌ means ‘respectable families’. ‘he knew’, ‘he made (him) know’, i.e., ‘he informed (him)’.

And what informed you that he is telling a lie?’ = ‘How did you come to know that he is telling a lie?’ In the Qur’an (97.1-3): إنَّا أَنْزَلْنَا هُذِهِ الْيَوْمُ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقُدْرِ لَيْلَةُ الْقُدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ. We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The Night of Decree is better than a thousand months.’

This expression has been used in the Qur’an about thirteen times.

The meaning of the poetic line:

 ولمَ أَرَ كُلّمَ وَفِ - فَحْلُوٍّ، وأَما وَجْهُهُ فَجُمَّلُ.

‘I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.’

EXERCISES

General:
Answer the following questions.

Transitive and intransitive verbs:
Sort out the transitive and the intransitive verbs in the following sentences.

Changing the intransitive to transitive verbs:
1) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to bāb ?af ‘ala.

1. The word جَمِيلُ should have the tanwin, but it has been omitted for metrical reasons.

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2) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to bāb fa‘ala.

3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرْيَ (he showed):

1) Oral exercise: One student tells the other أَرْيَ كِتَابَكَ, and the other replies saying either أَرْيَكَ or أَرْيُكَهُ بعد قليل.

2) Oral exercise: The teacher says to a student أَرْيَتْكَ دَفْتَرَكَ؟ ‘Did you show me your notebook?’ He replies saying نَعَم، أَرْيَتْكَهُ. ‘Yes, I showed it to you.’

Bāb fa‘ala denotes extensive and intensive action:
Underline the verbs belonging to bāb fa‘ala in the following āyāt, and specify their meanings.

Tahdhir:
Form examples of tahdhir with the help of the following words.

Qasam:
Use each of the following sentences as jawāb al-qasam.

The verb أَمْسَى:

Rewrite the following sentences using أَمْسَى:

1) Write the i‘rāb (grammatical analysis) of إنَّ بِي صُدَاعًا.

2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

General:

1) Give the masdar of each of the following verbs.

2) Use each of the following words in a sentence of your own.

3) Oral exercise: Each student says to his colleague something like سَوَرَجَعُ وما أَدْرَاكَ أَنْهُ يرِجَعُ غَدًا؟ And he replies saying عَلَى المِدْرِيِّ عَلَى غَدًا.

---

1 A female student says to another أَرْيَ كِتَابَكَ. She replies بَعْدَ قَلِيلٍ. أَرْيَكَ.

2 The teacher says to the female student أَرْيَتْكَ دَفْتَرَكَ. She replies نَعَم، أَرْيَتْكَهُ.
In this lesson we learn lesson the following:

#(1) **Bāb ُقاعل** (fā‘ala): In this bāb an alif is added after the first radical, e.g., شاهد ‘he met’, ساعد ‘he helped’, حاول ‘he tried’, راسل ‘he corresponded’, قابل ‘he watched’, لافي ‘he met’.

**The mudāri**: As the verb is made up of four letters, the dammah, e.g., يلاقي ‘he meets’. يحول ‘he helps’, يساعد ‘he helps’. تقابل ‘he corresponded’.

**The amr**: After omitting the حرف المضارعة and the case-ending from the قابل verb we get قابل (tu-qābil-u: qābil). The yā’ is omitted from the nāqis verb. So the amr of لافي is قابل.

The **masdar**: This bāb has two masdars:

a) one is on the pattern of مفألاة ‘help’ -- معايدة ‘meeting’ -- معاولة ‘trying’.

In nāqis verbs -aya- is changed to -â-, e.g., ملائِفاة: لافي (mulâqât-un) for the original ملائِية ‘contest, match’ (mulâqayat-un) for the original ملايية (mubârat-un).

b) The other is on the pattern of جهاد ‘striving’ -- نفاق ‘hypocrisy’. In the nāqis verbs the yā’ is changed to hamzah, e.g., نداء ‘calling’ (nidâ- un) for the original ندائ (nidây-un).

**The ism al-fā‘il**: مراسل ‘correspondent’ -- ملعقة ‘viewer’ -- مساعد ‘helper’ -- مشاهد (munâdi-n) ‘one who calls’.

**The ism al-maf‘ūl**: This is just like the ism al-fā‘il except that the second radical has fathah, e.g., مراقب ‘observer’ (murâqib-un) ‘one who observes’.
The noun of place and time: It is the same as the *ism al-maj‘ūl*, e.g., يهجّرُ ‘he migrates’ and مهاجر ‘place of migration’.

#(2) We have seen *lām al-ibtidā‘* in L 17, e.g., لْبَيَّنتُكَ أَجْمُلَ ‘Indeed your house is more beautiful.’ Now if we want to use لْبَيَّنتُكَ أَجْمُلَ also in this sentence, the *lām* has to be pushed to the *khabar* as two particles of emphasis cannot come together in one place. So the sentence becomes لَبَيِّنَتَكَ لَأَجْمِلَ ‘Indeed your house is more beautiful.’ After its removal from its original position the *lām* is no longer called *lām al-ibtidā‘*. It is now called the *lām al-murhala* (the displaced *lām*).

A sentence with both لْبَيِّنَتَكَ لَأَجْمِلَ and the *lām* is more emphatic than one with لْبَيِّنَتَكَ لَأَجْمِلَ or the *lām* only.

Here are some examples:

‘Indeed the frailest of houses is the spider’s house’ (Qur’an, 29:41).

‘Indeed your God is One’ (Qur’an, 37:4).

‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)’ (Qur’an, 3:96).

‘Indeed the harshest of all voices is the voice of the ass’ (Qur’an, 31:19).

#(3) The particle *qad* is prefixed to the verb, both *maddī* and *mudārī*.

a) With the *maddī* it denotes certainty (التأكيد), e.g., قَدْ دَخَلَ الْمَدْرَسَ الفَصْل ‘The teacher has already entered the class.’

You did miss many
b) With the *mudārī* it denotes one of the following things:

1) doubt or possibility (الشَكُّ واَلْعِتْمَانُ), e.g., 

\[\text{قَدْ يُعْتَمَدُ عَلَيْهِ} \quad \text{قد يُعْتَمَدُ عَلَيْهِ} \quad \text{It may rain today.}

2) rarity or paucity (التَقْلِيد), i.e., it conveys the sense of ‘sometimes’, e.g., 

\[\text{قَدْ تَتَقْلِيدُ} \quad \text{قَدْ تَتَقْلِيدُ} \quad \text{A lazy student sometimes passes the examination.}

3) certainty (التجقّيق), e.g., 

\[\text{وَقَدْ تَتَمَوَّنُوا أَنَّى رَسُولَ اللَّهِ} \quad \text{وَقَدْ تَتَمَوَّنُوا أَنَّى رَسُولَ اللَّهِ} \quad \text{While you know for sure that I am the messenger of Allah to you} \quad \text{(Qur’an, 61:5).}


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#(4) The plural of دُوُّر is دوُّر. It is declined like the sound masculine plural, i.e.,
its *raf*'-ending is *wāw*, and *nasb/jarr*-ending is *yā’, e.g.,

- دُوُّرْ وَقَرَى ‘Relatives deserve your help more.’ Here دُوُّرْ is *marfū’* as it is *mutbada’, and the *raf*'-ending is *wāw*, (dhawī)

- دُوُّرُ الْعَلَمِ ‘help people of knowledge.’ Here دُوُّرُ is *mansūb* because it is *maqūl bihi*, and the *nasb*-ending is *yā’. (dhawī)

- دُوُّرْ مَسَأَّلُهُ ‘I asked about needy people.’ Here دُوُّرْ is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *yā’. (dhawī)

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#(5) We have learnt لَكُنْ in Book Two (L 3). It is a sister of إنْ and its *ism* is *mansūb*, e.g.,

- جَاءَ بِهِلَانَ لَكُنْ حَامِدًا لَمْ يُجْهَى *لَكُنْ* (lākin),

and in this case it loses two of its characteristics:

a) It does not render the noun following it *mansūb*, e.g.,

- لَكُنْ المُدَرَسُ *لَكُنْ* المُدَرَسُ (19:38)

The teacher came but the students did not come.’ Here لَكُنْ the *plurals of the day* in ضَلَالُ مُمِينَ (19:38)
But the wrong-doers are today in manifest error.' Note the ظالِمُونَ not ظالِمٍ.

b) It may also be used in a verbal sentence, e.g.,

‘Ali was absent, but Ahmad attended.’ In the Qur’an (2:12) ‘But they do not perceive.’

#(6) The كُنْ كَلِّكْ, كُنْ ذَلِكْ تَلَّكْ, أَولَّكْ كَلِّكْ, and كَلِّكْ may be replaced with كُنْ كَلِّكْ and according to whom you are speaking to, e.g.,

لَمْ تَلَّكَ الْبَيْتُ يَا بُلَالُ؟
لَمْ تَلَّكَ الْبَيْتُ يَا مَيْمُ؟

***************

تلَّكَ السَّاعَةَ جَمِيلَةَ يَا حَامِدٌ.
تلَّكَ السَّاعَةَ جَمِيلَةَ يَا مَيْمُ.

This is called كُفَّ الرَّحْبَةِ and it is optional.

In the Qur’an:

‘...أَكُفَّارُ كُمْ خَيْرُ مِنْ أَوَلَكُمْ’ -- (54:43). ‘He said, “Thus it will be”’ (19:21). ‘...وَنُوْدِيُّدُ وَأَنْ تَلَّكَ الْجَهَّةَ أُرْتُمْ مُهَا بِمَا كَتَبَّ تَعَمَّلُونَ’ -- (7:43).

#(7) the مَدْرَجِ is sometimes used for the amr as in the Qur’an (61:11) تَوْمَيْنُونَ بِاللهِ وَرّسُولِهِ. Here is for آمِنُوا ‘believe’. That is why يَفْغِرُ in the next ایَّاه is مَجْزِرُ.

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1 For see L 13.
One of the *masdar* patterns is: 

*fi‘ālat-un* (عِیادَة - عادَة), e.g., 

‘visiting the sick’ -- قراءة: ‘reading’.

‘lapse, passing’ is the *masdar* of مُضِيَّ (مُضِىَّ - مُضِىَّ), but because of the final **yā**’, the **wāw** has been changed to **yā’**, and the *dammah* of the **ṣ** subsequently changed to *kasrah*, and the word became مُضِيَّ (مُضِيَّ - مُضِيَّ).

The broken plural pattern 

*fa‘ālil-un* (فاعِالات-ع) like فَتَاقْرُ، فَتَارَ (فَتَاقْرُ، فَتَارَ), and its singular form has four letters. If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., بِرْنامِجْ (برنامچ) ‘programme’ has six letters. Its plural is بِرْنَامَجْ. Note that the letters **n** and **alif** have been dropped.

Here are some more examples: عَنْكَوْت - عَنْدِلُب - عَنْاكَب, ‘spider’

‘nightingale’ - مَشْافِ - عَدَالُ, ‘hospital’

**EXERCISES**

1) Answer the following questions.

2) Point out the verbs belonging to *bāb* occurring in the main lesson.

3) Write the *mudāri‘*, the *amr* and the *masdar* of each of the following verbs.

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1. The plural pattern is also called مَجْهَهیَات. e.g., مَتْهِهِ الدَّمْوَعَ: مَتْهِهِ الدَّمْوَعَ.

2. Also has a sound feminine plural مَسْتَحْفِیَات. 

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4) Give the masdar of each of the following verbs on the pattern of 

5) Give the ism al-fā‘il of each of the following verbs.

6) Give the ism al-fā‘il and the ism al-maf‘ūl of the following verb.

7) Point out in the following sentences the verbs belonging to bāb and their derivatives¹.

14) Write the masdar of each of the following verbs on the pattern of 

15) Give the masdar of ḥawā‘iy to bearing in mind the masdar of 

17) Give the plural of each of the following nouns on the pattern of 

18) Give the verb from which the comparative ārāh is derived, and give its 
mudārī and masdar.

Also give four āyāt in which this verb or one of its derivatives occurs.

19) Give the mudārī of each of the following verbs.

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**LESSON 20**

In this lesson we learn the following:

#(1) Bāb This bāb is formed by prefixing ta to bāb (ta + fa‘al), e.g., ‘he learnt’ — تَلْقَى, ‘he spoke’ — تَفْدَى, ‘he had lunch’ — تَكَلَّم, ‘he received’.

The mudārī: As the verb is made up of five letters, the ḥa‘f al-muṣāra‘a takes fathah, e.g., (ya-takallam-u), (ya-talaqqā).

This bāb commences with a tā‘, and if the ḥa‘f al-muṣāra‘a is a tā‘, two tā’s come together, and this combination is somewhat difficult to pronounce. That is why one of the tā’s may be omitted in literary writings. Here are two
examples from the Qur'an: ‘The angels and the Spirit (Jibril) descend therein’ (97:4). Note ‘Do not spy’ (49:12). Note ‘لا تَجْسَسُوا’ (la tajsassua) for ‘لا تَجْسَسُوا’.

The *amr*: It is formed by omitting the *حروف المضارعة* and the case-ending, e.g., *تَكَالَامَ (ta-takallam)*. The *ناَقِس* verb drops the final *الیف* (which is written *یَاء*), e.g., *تَغْدُدا (ta-taghadda)* (taghadda) ‘have lunch!’

The *masdar*: The *masdar* of the *باب* is on the pattern of *تُقَلِّل* (tafa‘ul-un), e.g., *تَذَكِّرَ ‘he spoke’* and *تَذَكِّرَ ‘he remembered’*. In the *ناَقِس* verb, because of the final *یَاء* the *دامنَاه* of he second radical changes to *كَرَسْح*, e.g., *تَلَقَّى (الْتَلَقَّى)* (ta-qlayi) ‘he received’. (talaqqi-n for talaqquy-un).

The *ism al-fa‘īl*: It is formed by replacing the *حروف المضارعة* with *مَعِ-. The second radical has *كَرَسْح* in the *ism al-fa‘īl* and *فَهَات* in the *ism al-maf‘ūl*, e.g., *مَتَزَوَّجَ ‘he married’* (ya-tazawuj-ja: mutazawuj-ja: un). Here is an example of the *ism al-maf‘ūl* (*مَكَّلَمُ (mutakallam)‘one who is spoken to.’

The *noun of place and time*: It is the same as the *ism al-maf‘ūl*, e.g., *مَسْتَقَرْسَ ‘place of wudu’* and *مَسْتَقَرْسَ ‘breathing place’*.

This *باب* denotes, among other things, *مَعْاَثِ (الْمَثَأْرَوْع) (the room)* which means that the object of a verb becomes the subject, e.g., ‘My father married me to Zainab.’ Here ‘my father’ is the subject. There are two objects ‘me’ and ‘Zainab’. Now if *باب* *تَفْلَ ‘ala* is used, ‘I’ become the subject, and ‘Zainab’ becomes the object; and ‘my father’ has no role at all: ‘I married Zainab.’

Here is another example: *عَلَمَني بِالْسَوْنَة* ‘Bilal taught me swimming.’
When I heard the adhān I went to the mosque.’ Here لَمَّا is a zarf al-zamān meaning ‘when’. The verb following it and its jawāb should be mādī, e.g., ‘لَمَّا تَوَفِّيَتْ رِقْيَة نُزُوَّرَ أَخْتِهَا’ When Ruqayyah died he married her sister.’ In the Qur’an (6:77) ‘لَمَّا رَأَى الْقَمْرُ’ ‘When he saw the moon rising he said, “This is my lord”.’

This لَمَّا is called لَمَّا الحَيَّنِيَّة (lammā of time). It should not be confused with لَمَّا الجَازِمَة لَمَّا which is called لَمَّا the adjective for ‘not yet’¹ which is called لَمَّا.

#(3) The word ‘we’ sometimes needs specification, e.g., ‘نَحْنُ الطَّلَاب’ ‘we the students’, ‘نَحْنُ الْمُسْلِمِين’ ‘we the Muslims’.

This process is called المَفْعُوبُ، and the noun that follows نَحْنُ the noun is called المَضْوِئُ. As you can see this noun is mansūb, because it is the maf‘ūl bihi of a supposd verb, ‘أَخْصُ الْوَقِيِّل’ ‘I specify, I mean’. Here are some examples:

We Indians speak a number of languages.’

We Muslims do not eat pork.’

We the outstanding students received prizes.’

We the heirs of the deceased agree to that.’

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to bāb َتَعْلَمُ and their derivatives occurring in the main lesson.

¹ See Book Two § 2.21
3) Write the *mudāri*, the *amr*, the *ism al-fā‘il*, and the *masdar* of each of the following verbs.
4) Write the *mudāri*, the *amr*, and the *masdar* of each of the following verbs.
6) Point out in the following sentences the verbs belonging to *bāb tafa‘‘ala* and their derivatives.
8) Rewrite the following sentence using *bāb tafa‘‘ala* as shown in the example.
10) Fill in the blank in each of the following sentences using an appropriate مَخْصُوص.

Oral exercise: Each student gives an example of the خاصِص using the name of his people, e.g., خِنَّ الهموَّد، خِنَّ الأفارقة، خِنَّ الألماَن، خِنَّ الإنجِليز.

11) Give the *mudāri* of each of the following verbs.
12) Give the singular of each of the following nouns.
13) Give the plural of each of the following nouns.

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**Lesson 21**

In this lesson we learn the following:

#(1) *Bāb* تَفَعُّل. This *bāb* is formed by prefixing *ta* to *bāb* (ta + fā‘ala), e.g., تَفَعُّلْ ‘he was lazy’, تَفَعُّلْ ‘he was optimistic’, تَفَعُّلْ ‘they quarrelled with one another’, تَفَعُّلْ ‘he pretended to cry’.

**The *mudāri***: As the verb is made up of five letters, the حرف المضارعة يُتَسَكَّلْ, يَتَسَكَّلْ, يَتَسَكَّلْ, يَتَسَكَّلْ, يَتَسَكَّلْ, يَتَسَكَّلْ As in *bāb* تَفَعُّل the حرف المضارعة *ta* may be omitted in literary writings. Here are some examples from the Qur’an:

‘We have made you into nations and tribes so that you may know one another’ (49:13). Here تَعَارَفُوا is for تَعَارَفُوا.
And do not insult one another by nicknames’ (49:11). Here تُنَادَبِروُا is for تَنَادِبُروُا.

'And do not heelp one another in sin and transgression’ (5:2). Here لا تَعَلَّمُونَا is for لا تَعَلَّمُوا.

The amr: It is formed by omitting the حرف المضارعة and the case-ending, e.g., تَتَنَبَّأَوْلُ تَتَمَّنَأَوْلُ ‘take!’ (tatanâwal-u: tanâwal). In the nâqis verb the final alif (written yâ’) is omitted, e.g., تُبَاكِيَ تَمَّنَأَوْلُ ‘pretend to cry!’ (tatabâkâ : tabâka).

The masdar: The masdar of this bâb is on the pattern of تَفَاّعُلَ (tâfâ‘ul-un), e.g., تَتَنَبَّأَوْلُ ‘he took’ -- تَتَنَبَّأَوْلُ ‘he was pessimistic’ ‘pessimism’. In the nâqis verb the دَانَمَةَ of the second radical changes to كَسَرَه, e.g., تَمَّنَأَوْلُ كَبَكَيَ تَمَّنَأَوْلُ for تَمَّنَأَوْلُ كَبَكَيَ تَمَّنَأَوْلُ (tabâkuy-un).

The ism al-fa‘il and ism al-maf‘ûl: These are formed by replacing the حرف المضارعة with م. The second radical has فَتَحَ in the ism al-fa‘il and كَسَرَ in the ism al-maf‘ûl, e.g., مَتَنَأَوْلُ مَتَنَأَوْلُ ‘one who takes’ مَتَنَأَوْلُ ‘that which is taken’.

The noun of place and time: It is exactly like the ism al-maf‘ûl, e.g., مَتَنَأَوْلُ ‘place of taking, reach’. يِجْبُ أَنْ لا تُنَادِبُ الْأَدْوِيَةِ فِي مَتَنَأَوْلِ أَيْدِيِ الْأَطْفَالِ ‘Medicines should not be left within the reach of children’s hands.’

This bâb denotes, among other things, the following:

a) reciprocal action (المُشَارَكَةُ), e.g., تَسَأَّلُ الْأَسْلَامُ ‘the people asked one another’, تَعَاوُنُ الْأَسْلَامُ ‘the people helped one another, cooperated’.

b) pretended action (إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ), e.g., تَمَارِضُ ‘he pretended to be sick’, تَعَاوَمُ ‘he pretended to be blind’. 
(2) لیت is a sister of إن and it is used to express a wish which is either impossible, or remotely possible, e.g., لیت النجوم قریبہ، ‘Would that the stars were near’ (impossible), لیتیں غنی، ‘Would that I were rich’ (remotely possible). In the first example the ism of laita, and قریبہ is its khabar.

Here are some more examples:

‘Would that youth returned.’ Here the verbal sentence is the khabar.

‘How I wish my mother did not bear me.’

‘How I wish I had a lot of money so that I could give it in alms’. Here is the ism, and لی is the khabar.

Sometimes the vocative particle يا is prefixed to لیت, e.g., یا لیتیں کنی ‘Would that I were dust’ (Qur’an, 78:40).

I don’t have any kind of book.’ This لا is called لَّا the نافیه (lā that negates the entire genus). In the above sentence لَّا negates anything which can be called a book. Its ism and khabar should both be indefinite. Its ism is mabnî and has -ا ending. Here are some more examples:

‘There in no need to fear.’

‘There is no compulsion in religion.’

‘There is no doubt in it.’

‘There is no god but Allah.’

1 In the muðârî is mansûb because of the ف which is called the سَبَقَة. It comes after negation or talab. We have learnt in L 15 that amr, nahl and istifham are included in talab. Wish is also talab. So if a muðârî verb is connected to talab by the ف it is mansûb, e.g., لیتیں غنی ‘Don’t eat too much lest you go to sleep.’
لا صلَّة بعد الغُدَة حتَّى تَطْلَع الشَّمْشُ، ولا صلَّة بعد العصر حتَّى تُغَرَّب الشَّمسُ
'There is no salāh after the fajr (salāh) till the sun rises, and there is no salāh after the 'asr (salāh) till the sun sets.'

#(4) In the previous lesson we learnt the tahlīr, e.g., إِيَّاكُ وَهُذَهُ الرَّجُلُ
'Beware of this man.' Now if the thing warned against is a masdar mu‘awwal the wāw is omitted, e.g., إِيَّاكُ وَالنَّومَ فِي الْفَصْلِ
'Beware of sleeping in the class.' Here the thing warned against is a noun, النَّوم and it is preceded by the wāw. But if a masdar mu‘awwal is used the wāw is dropped, e.g., وَأَنَّ إِيَّاكُ أَنْ تَنَامَ فِي الْفَصْلِ (not: إِيَّاكُ أَنْ تَنَامَ)

وَإِيَّاكُمْ أَنْ تَزْنَوا
'I say to you: Beware of illegal sex.'

وَإِيَّاكُمْ أَنْ تَخْسَدُوا
'I say to you: Beware of jealousy.'

وَإِيَّاكُمْ أَنْ تَسْتَقْبَلُوا
'I say to you: Beware of forgetfulness.' (Note that تَسْتَقْبَلُ is feminine. The masculine form is تَسْتَقِبَلُ)

#(5) The feminine of عَرْجَ (أَرْجَū) 'lame' is عَرْجَة (أَرْجَّة-u); and the plural of both the masculine and the feminine forms is عَرْج (أَرْجَūn). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour: the feminine of حَمَرَ (حَمْرā) is حَمَرَة and the plural of both is حَمْرَاتُ = Red Indians. The plural of بَيْض (بَيْض-u) which is originally بَيْض (بُيْض-u). The dammah has changed to kasrah because of the following yā'.
#(6) The verbs with wāw as the first radical have two masdars: one with the wāw, and the other without it. The second form takes a copensatory ١‘he described’ ـوصف، و‘discription’ ـعَطّل، و‘admition’ ـثَقَة، و‘trust, confidence’.

#(7) In the second letter has sukūn, but in the plural it has dammah. This rule applies to all nouns on the pattern of ـعَطْلّة، ـفُعْلا. like ـخُطْطّة، ـفُرْقة.

#(8) A prepositon preceding a masdar mu’awwal may be omitted, e.g., ـأَعْوَذُ بِاللهِ أَنْ أَكُذِبُ (أَعْوَذُ بِاللهِ أَنْ أَكُذِبُ منِّ الْكَذِّبِ) ‘I seek refuge in Allah from telling lies.’ The preposition ـأَعْوَذُ بِاللهِ أَنْ أَكُذِبُ may be omitted if it is followed by a masdar mu’awwal, e.g., ـأَعْوَذُ بِاللهِ أَنْ أَكُذِبُ. This omission is optional, and we may also say ـأَمْرُنَا اللَّهَ بِأَنْ أَكُذِبُ أَمْرُنَا اللَّهَ بِأَنْ أَكُذِبُ or ـأَمْرُنَا اللَّهَ أَنْ نُصْلِي. ـأَمْرُنَا اللَّهَ بِالِصَّلَاةُ أَمْرُنَا اللَّهَ بِالِصَّلَاةُ. Here is another example ـأَمْرُنا اللَّهَ بِأَنْ نُصْلِي:

#(9) We have learnt the badal (بَلْدَل) in L I, e.g., ـأَيْنَ أَخْوَكَ حَيَاّمُ؟ ‘Where is your brother Hashim?’ The badal is of four kinds:

1) total badal (بَلْدَلَ الْكَلَّ مِنَ الْكَلَّ) ـنُجِحُ أَخْوَكَ مَهْمَدَ. ‘Your brother Muhammad has passed.’ Here ـنُجِحُ أَخْوَكَ مَهْمَدَ is the same as ـأَخْوَكَ مَهْمَدَ.

2) partial badal (بَلْدَلَ الْبَعْضِ مِنَ الْكَلَّ) ـأَكَلَتُ الْدِّجَاجَةُ نَصْفَهَا. ‘I ate the chicken, half of it.’ Here ـنَصْفُ الْدِّجَاجَةُ is part of ـأَكَلَتُ الْدِّجَاجَةُ.

3) comprehensive badal (بَلْدَلَ الْأَشْتَمَالِ) ـأَعْجِنَيْتُ هَذَا الْكِتَابُ أَسْلَوْبُهُ. ‘I like this book, its style.’ Here ـأَعْجِنَيْتُ هَذَا الْكِتَابُ أَسْلَوْبُهُ is not the same as ـأَعْجِنَيْتُ هَذَا الْكِتَابُ أو ـأَعْجِنَيْتُ هَذَا الْكِتَابُ. Here ـأَعْجِنَيْتُ هَذَا الْكِتَابُ أَسْلَوْبُهُ is not the same as ـأَعْجِنَيْتُ هَذَا الْكِتَابُ. but it is something contained in it. Here is another example ـنَسِئَلُ عَنْ
will be.'

4) dissimilar *badal* (البدل المباين), e.g., ‘أعطني الكتاب الدفتر’ (أَعْطِنيَ الكِتَابَ الْدُفْترَ). ‘Give the book - I mean - the notebook.’ Here, the intended word is the *dفتر*, but by mistake the speaker said * الكتاب*, then he corrected himself.

The noun for which the *badal* (البدل) is the substitute is called the *mubdal minhu* (المبدل منه). In the word بلال أين أُبدينك يلالن the word is the *badal*, and is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g., * ‘أَخرِف لَعِينَيْنِ’ : الفرنسية والأسبانية* I know two languages, French and Spanish.* Here لَعِينَيْنِ is indefinite, and لعينَيْنِ are definite.

The *badal* and the *mubdal minhu* may:

a) both be nouns, e.g., * ‘يَسَالُونَكَ عَنِ الشَّهْرِ الحَرَامِ قَتَالَ فِيهَا’* (Qur'an, 2:217).

b) both be verbs, e.g., *أَفْلَأْ يَنظُرُونَ إِلَيَّ الْيَلِبَةَ كَيفَ خُلَقَتُ* ‘And whoever does this shall receive punishment : the torment will be doubled for him...’ (Qur'an, 25:68-69).

c) both be sentences, e.g., *وَاتَقُوا الَّذِي أَمَّدُكُم بِمَا تَعْلَمُونَ أَمَّدُكُم بِأَنَّاَم وَبِتَيْنٍ* ‘And fear Him Who has provided you with (all good things) that you know : has provided you with cattle and sons’ (Qur'an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., * ‘Don’t they look at the camels : how they have been created’* (Qur'an, 88:17).

# ‘يَبْدُوُ أَنَّهُ مَذْوَمُ’ (10) ‘It seems to be sleep-inducing.’ In this sentence the *masdar mu’awwal* أَنَّهُ مَذْوَمُ is the *fāʿil*.

You have already learnt one type of *masdar mu’awwal* which is made up of أَرَيْدُ أَنْ أَخْرُجْ ‘I want to go out.’ There is another type of *masdar mu’awwal* which is made up of أَنْ + its *ism* and *khabar*, e.g., بَلَغَنيَ
News has reached me that he died.' Here the masdar mu’awwal
is the fā‘il of the verb بلَغَ ماتَ. Here are some more examples:
‘I am pleased that you are my student’ (literally, ‘It pleases me that
you are my student’). ‘يبدو أنك مستعد.’  It appears that you are in a hurry.’

EXERCISE

1) Answer the following questions.
2) Point out the verbs belonging to ḏā‘a‘al and their derivatives occurring in
the main lesson.
3) Write the mudāri‘, the amr, and the masdar of each of the following verbs.
4) Write the ism al-fa‘il of each of the following verbs.
5) Point out in the following sentences all the verbs belonging to ḏā‘a‘al and
their derivatives.
6) Rewrite the following sentences using لَتِ.
7) Make sentences with the help of the following words using لا النافية للجنس.
8) Replace the noun with the masdar mu’awwal in each of the following
sentences.
9) Write the feminine, and the masculine-feminine plural of each of the
following nouns.
11) Give the two masdar forms of each of the following verbs.
12) Write the sound feminine plural of each of the following nouns.

The Particles That Resemble The Verb

These are six: إنّ، إنّ و آخواتها (inna and its sisters). We have already learnt them. They resemble the verb in
two points:

a) in their meaning, for إنّ and إنّ means ‘I emphasize’، كَانَ means ‘I liken’، لَكَنَّ، لَيْتَ، لَعْلَ
means ‘I correct’، لَيْتَ means ‘I wish’, and لَعْلَ means ‘I hope’ or ‘I fear’; and
b) in their grammatical function, for just as the verb renders its maf‘ūl bihi
The meanings of these particles:

\[\text{\textit{mansúb}},\text{ in the same way these particles render their ism mansúb.}\]

These signify emphasis, e.g., ‘Indeed Allah is severe in punishment’ (Qur’an, 5:2), and ‘And know that Allah is indeed severe in punishment (Qur’an, 8:25).’

\[\text{Kán,\textsuperscript{1} Kán,\textsuperscript{2} Kán,}\]

signifies resemblance (التشابه), e.g., ‘It is as if knowledge is light.’ It may also signify doubt (الظن), e.g., ‘It looks as if I know you.’

\[\text{Lék,\textsuperscript{1} Lék,\textsuperscript{2} Lék,}\]

signifies correction (الاستدراك), e.g., ‘Hamid is intelligent, but he is lazy.’

\[\text{Libt\textsuperscript{1} Libt\textsuperscript{2} Libt}\]

signifies wish (التمكين), e.g., ‘Would that youth returned!’

\[\text{Lél\textsuperscript{1} Lél\textsuperscript{2} Lél}\]

signifies hope or fear (الترجيح والإشفاق), e.g., ‘I hope Allah will forgive me’, ‘I am afraid the wounded might die.’ These particles are used with the \textit{mubtada’} and \textit{khabar}, and they render the \textit{mubtada’ mansúb}. After their introduction the \textit{mubtada’} is called ‘ism inna’, and the \textit{khabar} is called ‘khabar inna’.

\[\text{المشيعية} غفُر تأَلَّمَتُ.} \quad \text{ism inna} \quad \text{khabar inna} \quad \text{mubtada’}

Unlike the \textit{mubtada’}, the \textit{ism inna} may be indefinite if the \textit{khabar inna} is a verbal sentence, e.g., ‘As if nothing has happened.’

Just like the \textit{khabar}, the \textit{khabar inna} may be \textit{mufrad}, \textit{jumlaha} or \textit{shibh jumlaha}, e.g.,

1) \textit{mufrad} : ‘Surely Allah is swift in taking account’ (Qur’an, 3:199).
2) sentence:

a) verbal sentence : ‘Surely Allah forgives all sins’ (Qur’an, 39:53).

b) nominal sentence : ‘Surely, Allah with Him is the knowledge of the Hour’ (Qur’an, 31:34).
3) *shibh jumlah*:

a) prepositional phrase ُكَأَنْتَ مَنَ الصِّيْنَ (الجَارِ وَالمَجُوْرُ) ‘It looks as if you are from China.’

b) ُنِعْلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ‘I hope the teacher is at the headmaster’s.’

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ‘Surely to Us is their return, and Ours is their reckoning’ (Qur’an, 88:25-26). The original sequence is: ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ, so the change of order is optional.

Here the *ism* is definite ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ, so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g., ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ‘Surely with Us are fetters and a raging fire’ (Qur’an, 73:12).

‘Surely with hardship is ease’ (Qur’an, 94:6). Here it is incorrect to say ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ or ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ. If the *ism* of ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ is the pronoun of the first person singular ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ it is compulsory to use ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ with it, e.g., ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ‘Would that I were a child.’ With ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ it is optional. So one may say ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ or ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ. Likewise with other three particles, ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ is not used with it. So we say ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ ‘I am afraid I will not see you for a long time.’

**LESSON 22**

In this lesson we learn the following:

1. ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ means ‘fetter’, and the plural is ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ.

2. ُعَلَّلَ الْمَدْرَسَ عَنْ الْمُدْرِسِ (μυν of protection) see Key to Book Two (L 9).
#(1) Bāb - in is prefixed to َفعل : infa‘ala. The hamzah is َحَمْزَة ٌ- ُوُقْفَة ُمُضَارِعَةٍ. We say سَقَطَ الْفَنجَانُ وَاَنْكَسَرَ ‘The teacup fell and broke.’ (wā nkasara, not : wa inkasara).

The muḏārī : The َحَرَفُ ِّالْمُضَارِعَة ِّ(fathāh), e.g., يَنْكَسُرُ. َأَنْشَقَ ُبِنْشَقُ (for ِّبِنْشَقُ).

The amr : After the omission of the َسَكِين letter, so it needs َحَمْزَة ٌ- ُوُقْفَة ُمُضَارِعَةٍ return!’ (tansārīf-u → nṣarīf → inṣarīf).

The masdar : It is on the pattern of َفَعَلَ (infi‘āl-un), e.g., َأَنْكَسَرَ. ‘breaking’ -- َقَلَبَ ُقَلَبَ َقَلَبَ ‘turning upside down’.

The assimilated letters get separated in the masdar, e.g., يَنْشَقُ ُشَقَقُ َشَقَقُ ‘splitting’ (inisqa‘qa : inshiqāq-un).

In the nāqis verb the final َوَلَّ (for َوَلَّ for َوَلَّ) changes to َحَمْزَة ٌ- ُوُقْفَة ُمُضَارِعَةٍ, e.g., يَانْجِلِي. َأَنْجَلَ ُخَلَى ُخَلَى ُخَلَى ‘for َأَنْجَلَ ُخَلَى ُخَلَى ُخَلَى’.

The ism al-fā‘il : It is formed by replacing the َحَرَفُ ِّالْمُضَارِعَةٍ with mu- as we have seen in abwāb. The second radical takes kasra in the ism al-fā‘il, and fathāh in the ism al-maf‘ûl, e.g., َأَنْكَسَرَ ُنْكَسُرُ ُنْكَسُرُ َنْكَسُرُ َنْكَسُرُ َنْكَسُرُ (for َنْكَسُرُ). The verbs of this bāb are mostly intransitive, so ism al-maf‘ûl is not formed.

The noun of place and time : It is the same as the ism al-maf‘ûl, e.g., َمَنْحَنَى ُمَنْحَنَى ُمَنْحَنَى َمَنْحَنَى َمَنْحَنَى ‘place of bending’, i.e., a road bend. The word َمَنْحَنَى (munhāna-n) is also used in this sense.

This bāb denotes َمَضْارِعَةٌ, e.g., َأَنْكَسَرَ ُبِكَبَ َكَبَ َكَبَ َكَبَ َكَبَ َكَبَ ‘The tumbler broke.’ Note that َكَبَ in the first sentence is maf‘ûl bihi, and in the second fā‘il. Here are

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1. We have seen َمَضْارِعَةٌ in L 20.
some more examples: فَقَمَتَ الْبَابُ: ‘I opened the door.’ 
‘The door opened.’

‘The Muslims defeated the unbelievers.’

‘The unbelievers got defeated.’

Note that فعل is the form of المُطَاعِرُ، and that فعل is the form of المُطَاعِرُ، e.g.,

‘I smashed the glass.’

‘The glass broke.

I smashed the glass.”

‘The glass broke to pieces.’

#(2) If the interrogative hamzah (hamzat al-istifhâm) is prefixed to this bâb, the hamzat al-wasl is omitted, e.g.,  أناَّكَسَرَّتْ الزُّجاجُ؟

‘Did the door open?’

‘Did the car overturn?’

‘أَتَكَسَرَّتْ الزُّجاجُ؟’

‘Did the glass break?’

‘أَتَكَسَرَّتْ الزُّجاجُ؟’

‘Did the glass break to pieces?’

#(3) The sun was eclipsed the day Ibrahim died.’ Here the sentence  مَاتُ إِبْرَاهِيْمُ is mudâf ilaihi, and in the place of jarr,

‘I was born the day  my grandfather died.’

‘The sun was eclipsed the day Ibrahim died.’ Here the sentence  مَاتُ إِبْرَاهِيْمُ is mudâf ilaihi, and in the place of jarr,

‘I was born the day  my grandfather died.’

‘I left the day

the results appeared.

لَوْلَا لَوْلَاُ the earth would have perished.’ This particle حَرِّفَ امْتَنَعَ لُوْلَاُ which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلَا is a mutada’ whose khabar is to be omitted. The second sentence is called جَرَابُ لَوْلَا. It is a verbal sentence with the verb in the médî. A lâm is prefixed to an affirmative jawâb. A negative jawâb does not take this lâm, e.g., لَوْلَا الاِحْتِيَابُ ما حُصُرَتْ الْيَوْمُ. But for the examination I
would not have attended today.’

Instead of the *mubtada’* we may also have a nominal sentence with *‘أَنْ لَوْلَا أَنْ أَنْيِ مَرْيَضَ لْسَافَرْتُ مَعَكَ’* --- ‘*But for the fact that I am sick, I would have gone with you.’ --- ‘*لْوَلَا أَنْكَ مَسْتَعجِلَ لِدَعُوتُكَ إِلَى الْبَيْتِ’* --- ‘*But for the fact that you are in a hurry, I would have invited you to my house.’

*‘Who is this Ibrahim?’* --- ‘*سيَّارَةُ المَدِيرِ هَذِهِ جَيْلَةٌ’ --- ‘This car of the headmaster is beautiful.’ If a demonstrative pronoun like *أَرْنِي سَاعَتَكَ* --- ‘*لَمَّا جَوزَ السَّفَرِ هَذَا؟*’ --- ‘*أَذْهِبْ يَكَانِي هَذَا*’ --- ‘*عَلَّمَهُ لا أَحْجَ بَعْدَ عَامِي هَذَا’ --- ‘*Show me this watch of yours.’ --- ‘*I am afraid I will not perform hajj after this year of mine*’ (Hadith). --- ‘*وَالْقَمْرُ أَيْتَانَ .. لا يَنْكَفَفُانَ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ’ --- ‘*Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.’* --- ‘*الشَّمْسُ حُتِّي بَيْنَ الْفَيْضَانِ’ --- ‘*The sun is between the floods’* (Qur’an, 27:28).

The **tulīb** is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., ‘*أَبْنَائِي وَبَنَائِي بَدْرُسُونَ*’ --- ‘*My sons and daughters are studying.*’ Here we have used the masculine *بَدْرُسُونَ* even though the pronoun refers to sons and daughters. In the hadith, *ِإِنَّ الشَّمْسَ:َ* --- ‘*Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.*’

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1. *الْتَلْبَيْبُ* --- adjective.
2. *أَلْفَةُ الْبُلْبُ* --- for Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
which is feminine, and which is masculine. Here is another example:

المـَسْجـَدُ والمَدْرَسَةُ قَرَبانٍ

**EXERCISES**

1) Answer the following questions.
2) Point out the verbs belonging to bâb    and their derivatives occurring in the main lesson.
3) Write the mudâri', the ism al-fâ'il and the masdar of each of the following verbs.
6) Rewrite the following sentences using hamzat al-istifham.
7) Point out in the following sentences the verbs belonging to bâb    and their derivatives.
9) Complete each of the following examples of    with a suitable jawâb.
15) Use each of the following words in a sentences of your own.

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**LESSON 23**

In this lesson we learn the following:

#(1) Bâb   - is added before the first radical, and ta after it (ifta’ala), e.g.,    (intazara) ‘he waited’. Note that this is not bâb   , because  is the first radical in this verb, and  is extra.

(имтahana) ‘he examined’.

The extra ت changes to  or  as explained below:

a) If the first radical is   , the extra ت changes to , e.g.,   ،     ‘he claimed’ for      (idta’â → idda’â).
‘he remembered’ for داذكراذذكر. With the assimilation of ج to the form also becomes اذذكراذذكر (idhtakara → idhdakara→iddakara).

ب) If the first radical is ط the extra ت changes to ظ, e.g.,

‘he had patience’ for استبارا (istabara → istabara).

‘he was in state of unrest’ for استربا (idtaraba → idtaraba).

‘he knew’ for اطلع (ittala’a → ittala’a).

‘he put up with wrong’ for اطلع (iztalama → iztalama).

If the first radical is و, it gets assimilated to the extra ت, e.g.,

‘he was united’ for اتحد (iwtahada → ittahada).

‘he feared’, ‘he protected himself’ for اتقم (iwtqâ → ittaqâ).

The *mudârî*: The حرف الاضماعا takes *fatâhah*, e.g., ‘he waits’ يبترس: يبترس ‘he smiles’, يبترس: يبترس ‘he listens’.

‘he selected’ يختار: يختار ‘he selects’ for اختر.

The *amr*: After the omission of the حرف الاضماعا, the verb commences with a *sâkin* letter, so *hamza* al-wasl is to be prefixed, e.g., (tanzir-u : ntazir : intazir).

The *masdar*: It is on the pattern of *فَتَرُ (ifti‘âl-un)*, e.g., ‘waiting’, ‘gathering’, ‘selection’, ‘meeting’ for انظر: انظر.

The *ism al-fâ‘il* and the *ism al-maf‘ûl*: These are formed by replacing the حرف الاضماعا with *mu*. The second radical takes *kasrah* in the *ism al-fâ‘il* and *fatâh* in the *ism al-maf‘ûl*, e.g., يمتحن: يمتحن ‘he examines’ (mumtaḥin-un) ‘examiner’ (mumtaḥan-un) ‘one who is examined’.

In the *muda* ‘af and the *ajwab* verbs both the *ism al-fâ‘il* and the *ism al-
The noun of place and time: It is same as ism al-maf'ūl, e.g., مجتمع، literally ‘place of gathering,’ مّلأّتَزُم، ‘place of embracing’. It is the name given to the part of the Ka’bah which lies between the Black Stone and the door, because it is sunnah to embrace this part.

(2) As in البَاب الفَعَّال, the hamzat al-wasl is omitted in this bāb also when hamza al-istifham is prefixed to the verb, e.g., أَنْتَظُرَتَّني؟ أَنْتَظُرَتَّني؟ (؟a intazarta-nî : ?antazarta-nî). In the Qur’an (37.153) ‘أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ,’ ‘Has He preferred daughters to sons?’

(3) We have learnt meaning ‘if’ or ‘when’ in L 14. It is also used to express surprise. On hearing a knock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you. To express this unexpected turn of event you use إذا الفجائية (idhâ of surprise), e.g., خَرَجَتْ فَإِذَا شَرَّطُي بِالبَاب. ‘I went out, and to my surprise, there was a policeman at the door.’ If one throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mūsâ عليه السلام dropped his stick, something unexpected happened: it turned into a snake. The Qur’ān uses idhâ of surprise to express this event.

So he dropped his stick, and to their surprise, it was a snake visible; and he drew his hand (from his bosom), and to their surprise, it was white to the beholders (7:107-108).

Two things should be noted here:

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a) a مَا is usually prefixed to إذًا،

b) the muftada' occurring after idhâ of surprise may be indefinite, e.g., دَخَلَتُ،

غَرَفَةٌ إذَا حَيَّةٌ عَلَى السَّرِيرِ ّ

'I entered the room, and to my shock and surprise, there was a snake on the bed.'

#(4) The verb ظَنَّ takes two objects which are originally muftada' and khabar, e.g., ‘أَظْنُ الامتحان قَرِيبًا ّ 

‘I think the examination is near.’ Here الامتحان is the first object, and قرِيباً is the second.

أَظَنُّ الْمَدِيرِ يَأْتِي غَدًا ّ 

‘I think the headmaster is coming tomorrow.’ Here المديِرِ is the first object, and the sentence يَأْتِي غَدًا is the second object, and it is في مَجْلَسْ يَنْبِعُ.

may be followed by امتحان سهل (أَظْنُ أن الامتحان سهل), ism inna, and سهل is khabar inna. In the Qur'an (41:22) ظَنَّ أَنَّ الْمَلَكُ يُقَبِّلُهُمْ ّ 

‘But you thought that Allah does not know much of what you are doing.’

b) ‘ما ظَنَّتْ أَنْ يَرْسِبْ أَحْمَدْ ّ 

‘Ahmad will fail.’ In the Qur'an (18:35) قَالَ مَا أَظْنُ أَنْ يُسْرِبْ هَذِهِ أَبْدَأً ّ 

‘He said, “I do not think that Ahmad would fail.”’ In the Qur'an (49:14) دَخَلَتُ في الامتحانِ ِّ 

‘And faith has not yet entered into your hearts’

(49:14). We have both these usages in فَدَخَلْتُ في عِبَادَي وَأَذَخَلْتُ جَنْسِيَّ 

So
enter among My servants, and enter My Paradise’ (89:29-30).

"(6) We have learnt which denotes intensity in the ism al-fa'il, e.g., رازق ‘one who provides’, and غفار ‘one who forgives’.

There are four other forms which denote intensity. These are:

a) فعَل ‘one who knows much’, سمع ‘one who hears much’.

b) غفور ‘one who forgives much’, شكر ‘who thanke much’.

‘one who frowns much’, آكل ‘who eats much’.

c) حذر ‘very cautious’.

d) مطل ‘one who gives much’.

These five patterns are called صيغ مبالغة اسم الفاعل patterns denoting intensity in the ism al-fa'il’.

#(7) One must take the test.’ It literally means ‘there is no escape from the test.’ Here لا is which we have learnt in L 21.

If a masdar mu’awwal is used, e.g., لا بد أن تكتب له ‘You must write to him’, لا بد أن نتعلم تشفيل ‘We must travel’. You must learn how to operate the computer.’

EXERCISES

1) Answer the following questions.
2) Point out all the verbs belonging to bāb and their derivatives occurring in the main lesson.
3) Write the mudāri’, the amr, the ism al-fa'il and the masdar of each of the following verbs.
4) Change the following verbs to bāb َفَعَلَ.
5) Change the following verbs to bāb َفَعَلَ.
6) Change the following verbs to bāb َفَعَلَ.
7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the bāb.
8) Rewrite the following sentences using bāb َفَعَلَ as shown in the example.
9) Point out the verbs belonging to bāb َفَعَلَ and their derivatives occurring in the following sentences.
12) Rewrite each of the following sentences using the form of ُظَنَّ after َأَنَّ. Rewrite it again using ُظَنَّ after َأَنَّ.
13) Give the plural of each of the following nouns.
14) Give the munári' of each of the following verbs.
16) Derive the intensive form of ism al-fā'il on the patterns of ِفَعَلْ فَعَلَ, ُفَعَلْ ُفَعَلَ from the verbs given with each of them.

LESSON 24

In this lesson we learn the following:

#(1) Bāb َفَعَلَ. In this bāb i- is prefixed to the first radical, and the third radical is doubled (if 'alla). This bāb is used only for colours and defects, e.g., َأَحَمْرُ, َأَحَمْرَ َأَعْجَبَ, َأَحَمَّرُ, َإِحْمَرَ, َإِحْمَرُ. It has no ism al-
maf'ūl. Its masdar is َأَحَمْرَ َأَحَمَّرَ. This bāb has another form with the addition of an alif after the second radical, i.e., َفَعَلْ (if 'alla), e.g., َأَحَمَّرُ, َأَحَمَّرُ َأَدَهَامَ, َأَحَمَّرُ َأَدَهَامَ 'it became red', َأَحَمَّرُ َأَدَهَامَ 'it became dark green'.
The *mudāri* of *ḥammār* is *ḥammār*, its *ism al-fā‘il* is *ḥammār*, and its *masdar* is *ḥammār*.

Note that a verb like *ṣadd* is *ṣadd* *fā‘il* *bāb*, but it is *ṣadd* *fā‘il* *bāb* *ṣadd* *ā‘sat* *dāls* (ذ) are original, because its radicals are *ṣadd* *ā‘sat* *dāls*. In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

#(2) The verb رأى يُسَرَى has two meanings: (a) to see, and (b) to think, to judge. In the first sense it is called رأى البصرة (ra‘ā of the eye), and in the second sense it is called رأى القلب (ra‘ā of the mind). The first takes only one object, e.g., رأيت إبراهيم ‘I saw Ibrahim.’ The second takes two objects which are originally *mubtada* and *khabar*, e.g., حاضد عالما ‘I think Hamid is a scholar.’ أراك ضعيفا ‘I think you are weak.’ In the Qur’an (70:6-7): *إنهم برونوا بعيدا* ونراها قريبا ‘They indeed deem it (the punishment) far off, and We deem it near.’

#(3) عَسَى الله is a verb signifying hope and fear like the particle عَلَّلَ, e.g., ‘It is hoped that Allah will turn to them in forgiveness’ (Qur’an, 9:102). ‘It is feared that you dislike a thing while it is good for you’ (Qur’an, 2:216).

عَسَى can be used both as an incomplete and a complete verb.1

a) An incomplete verb (الفعل النفي) is a sister of عَسَى الله, and takes *ism* and *khabar*, e.g., عَسَى الله أن يعفو عنهم ‘It is hoped that Allah will forgive them’ (Qur’an, 4:99). Here عَسَى الله is its *ism*, and the *masdar mu‘awwad* عَسَى الله أن يعفو عنهم *is its..."}

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1 See L 10.

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khabar. Remember that its khabar should be a masdar mu’awwal. Its ism can also be a pronoun, e.g., عَسِيَّةٌ أَنْ أَتَزْوَجُ هَذَا الْعَامَ. ‘It is hoped that I will get married this year.’ Here is its ism.

b) A complete verb (الفعل التام) is followed by the fā’il, e.g., دَخَلَ المَدْرَسَةِ. ‘It is hoped that my Lord will guide me’ (Qur’an, 18:24). Here the masdar mu’awwal is the fā’il.

In عَسِيَّةٌ أَنْ يَهْدِيَنِي رَبّي. ‘I am afraid I will fail’ عَسِيَّةٌ is incomplete, and in أُرْسَبَهُ it is complete.

#(4) After the the teacher entered.’ Here ما دَخَلَ المَدْرَسَةِ along with the verb that follows it has the meaning of a masdar. So what is called the infinitive mā (مَّا). The verb that follows the infinitive mā may be mādī or mudāri’. Here is an example of the latter: سَأَرِيكَ الْمَجْلَةَ. ‘I will show you the magazine after the teacher leaves.’ Here بعد مَا يَخرجُ المَدْرَسَ. ‘I will show you the magazine after the teacher leaves.’ Here بعد مَا يَخرجُ المَدْرَسَ has the force of بعد خَروْجِ المَدْرَسَ.

Here are some more examples: لَعَمْ عَذَابَ شَدِيدٍ بِمَا نَسَوا يَوْمَ الْحَسَابِ. ‘For them is a severe punishment for their fogetting the Day of Reckoning’ (Qur’an, 38:26). So taste the punishment for your rejection’ (Qur’an, 3:106).

#(5) We have learnt in Book Two (L 11) that the khabar coming after should take لَمْ يَذَرِسْ بِالمَدْرَسَةِ, e.g., أَمَّا أَنْ قُادِرَ بِمَا جَعَلْتُهُنَّ. In the āyah
EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāḥs and āfīṭāl and their derivatives occurring in the main lesson.
3) Write the mudārī, the masdar and the ism al-fā’i’il of each of the following verbs.
4) Write the mudārī, the masdar and the ism al-fā’i’il of each of the following verbs.
5) Specify the bāḥ of each of the following verbs.
6) Point out the verbs belonging to bāḥs and āfīṭāl and their derivatives occurring in the following sentences.
7) Rewrite the following sentences using رأى القلبیة
8a) Change عسی الناقصة to عسی التامة in the following sentences.
8b) Change عسی الناقصة to عسی التامة in the following sentences.
11) Give the mudārī of each of the following verbs.
12) What is the meaning of الوحة, and what is its plural?
In this lesson we learn the following:

#(1) Bāb ista- is prefixed to the first radical (istaf'āla), e.g., "he asked forgiveness", "he woke up", "he got ready", "he had a bath", "he resigned", "he lay down".

The mudāri': It is یستغفر, یستقبل, یستلقی, یستفتعل. (This has fathah at the end to avoid the یاء الساكنين). For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem

The amr: It commences with a sākin letter, so it takes hamzat al-wasl, e.g., استفعل, استقبل, استفتعل: تستغرف (tastaghfir-u: staghfir: istaghfir).

The masdar: It is on the pattern of استفعل (istif'āl-un), e.g., استقبل (staghfir): تستقبل (tastaghfir). In nāqis verbs the final ی changes to hamzah, e.g., استقبلاً استقبل and استقلاً for استقبلاً.

The ism al-fā'il and the ism al-maf'ūl: The second radical has kasrah in the ism al-fā'il and fathah in the ism al-maf'ūl, e.g., مُستغفر, مُستقبل: "one who seeks pardon", and استفعل: "one whose forgiveness is sought" (mustaghfir/ mustafghar).

The noun of place and time: It is the same as the ism al-maf'ūl, e.g., مستشفى, مستوصف: "clinics", مستقبل: "hospital".

This bāb signifies, among other things, the meaning of seeking, e.g., غفر "he forgave", استقبل "he asked for food", "he guided".

fadarsi‘ means and render I am studying Arabic so that I may understand the Qur'an.' The word لكی is an infinitive particle, and لفظ کی the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
is prefixed to it which may sometimes be omitted, e.g.,
‘So that we may glorify You much’ (Qur’an, 20:33). Here

is joined to in writing, e.g., ‘Work hard lest you should fail.’

‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of :

‘My colleagues went to the market to buy the necessaries.’

‘Maryam, get up early lest you should miss the train’.

is another particle of naṣb. It precedes the mudāri’, and renders it

It means ‘in that case’. It is used only in reply to a statement. If your
friend tells you ‘The headmaster is returning today from abroad’, you will reply saying, ‘In that case we will receive him at the airport.’ Note that the verb after is mansūb.

renders the verb mansūb only if the following three condition are met:

a) should be at the beginning of the sentence, and it should not be
preceded by any other word,

b) the verb should immediately follow it. Intervention by or an oath is
permitted,

c) the verb should denote futurity.

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1 For see Book Two (L. 17).

2 In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’. أُنفِقَتْهُ
In the example cited above all the three conditions are met. إذن is at the beginning of the sentence, the verb تستقبلـه immediately follows it, and it denotes futurity. But if we say إذن ننحو إذن تستقبلـه the verb should be marfū‘ because إذن is not at the beginning of the sentence. In the same way if we say إذن في المطار نستقبلـه the verb should be marfū‘ because the verb does not immediately follow إذن. ‘إذن والله تستقبلـه في المطار إذن’ In that case we will by Allah receive him at the airport’, and also إذن لا تستقبلـه ‘In that case we will not receive him at the airport.’ The verb in these two cases is mansūb.

Here is an example where the verb does not denote futurity:

‘The bus arrives at the airport at two.’

‘إذن أخاف أن تفوتنى الرحلة’ ‘In that case I am afraid I will miss the flight.’

Here أخاف is marfū‘ because it does not denote futurity.

#(4) We have seen that the verb in the mādī is negated with ما أكلت، e.g., ‘I did not eat.’ But if we negate two verbs in the mādī together, we use لا، e.g., ‘لا أكلت ولا صللت’ ‘I neither ate nor drank.’ ‘He neither believed nor prayed’ (Qur’an, 75: 31).

#(5) We have seen wāw al-hāl prefixed to a nominal sentence, e.g., دخلت المسجد والإمام بقرآ الفاتحة ‘I entered the mosque while the imam was reading the Fātihah.’ It can also be prefixed to a verbal sentence with the verb in the mādī, but then it should be followed by قد، e.g., دخلت المسجد وقد قرآ الإمام الفاتحة ‘I entered the mosque after the imam had finished reading the Fātihah.’

Here are some examples: 
finished explaining the lesson.' ‘The doctor came after the patient had died.’ ‘I arrived at the airport after the plane had taken off.’

#(6) The verb جعلُ has four meanings:

a) to make, i.e., to cause something to be or become something. In this sense it takes two objects, e.g.,
‘I will make this room a shop.’ Here جعلُ is the first object, and ِ‘اًلَّا’ the second object. Here are some more examples:

‘أَجْعَلِتُ ِهِذِهِ ِالْعَرْقَةَ ِدَكَانًا’

And He made the moon a light therein, and He made the sun a lamp’ (Qur’an, 71:16).

‘وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ ِالْنَّاسَ أَمَّةً وَاحِدَةً’

And had your Lord so willed He would have made mankind one nation’ (Qur’an, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g.,
‘Have you made a headmaster?’, i.e., ‘Do you think I am a headmaster?’

‘وَجَعَلُوا ِالْمَلَائِكَةَ ِالْذُّينَ ِهِمْ عِبَادُ ِالرَّحْمَٰنِ ِإِنَّاثًا’

And they made the angels, who are servants of Rahmān, females’ (Qur’an, 43:19), i.e., believe they are females.

c) to make, i.e., to create. In this sense it takes only one object, e.g.,
‘أَلَّهُ ِخَلَقَ ِالْسَّمَوَاتَ ِوَالأَرْضَ وَجَعَلَ ِالْظَّلَمَاتَ وَالْنُّورُ’

‘All praise is for Allah Who created the heavens and the earth, and made darkness and light’ (Qur’an, 6:1).

d) to begin. In this sense it acts like كَانَ, and has ism and khabar. Its khabar is a verbal sentence with the verb in the mudāri’, e.g.,
‘جَعَلَ ِحَامِدٌ ِيَضْرَبُّ ُبَنَى’
‘Hamid began beating me.’ Here حامد is its *ism*, and the sentence يُضرِّفْني its *khabar*.  

The plural of ‘pedestrian’ is *مَشَاة* (fu‘alat-un). So *مُشَايَة* (mushayat-un) where -aya- changes to -â-. Here are some more examples: ‘judge’ -َلَّا - عُرَا - جَافِ - فَصَا - ‘barefoot’ → ‘naked’ → ‘ruler’ → ‘universe’ → ‘house’.

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#(7) The plural of ‘pedestrian’ is مُشَاة. It is on the pattern of مَشَايَة (mushayat-un) where -aya- changes to -â-. Here are some more examples:

The *nawâsîb* of the *mudâri*:

The particles that change the *mudâri* to *mansûb* are called نُواصِبُ الفَعْل. These are four, and we have learnt them all. They are:

a) اَنْ, e.g., ‘And Allah wants to turn to you’ (Qur’an, 4:27). This particle is called حَرَفُ مُصَدَّرٍ وَنَصْبٌ وَإِسْتَقْبَال, i.e., an infinitive particle that changes the *mudâri* to *mansûb* and denotes futurity.

b) اَنْ, e.g., ‘He said, “Surely, you will not be able to have patience with me” ’ (Qur’an, 18:67). This particle is called حَرَفُ نُفْسِي وَنَصْبٌ وَإِسْتَقْبَال, i.e., a negative particle that changes the *mudâri* to *mansûb* and denotes futurity.

c) وَ, e.g., ‘So that we may glorify You much.’ This particle is called حَرَفُ مُصَدَّرٍ وَنَصْبٌ وَإِسْتَقْبَال, i.e., an infinitive particle that changes the *mudâri* to *mansûb* and denotes futurity.

d) إِذَنْ, e.g., ‘I shall come to visit you tomorrow in shâ’ Allah.’ In that case I will wait for you.’ This particle is called إِذَنْ أَنْ يَسْتَطِعُ.”

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1 See L. 10.
1) Answer the following questions.
2) Point out the verbs belonging to بَابُ and their derivatives occurring in the main lesson.
3) Write the 무드الي‘, the امر and the ماضئ of each of the following verbs.
4) Point out the verbs belonging to بَابُ and their derivatives occurring in the following sentences.
5) Fill in the blank in each of the following sentences with كِيْلَا or and make necessary changes.
6a) Use إنذن in three sentences of your own.
6b) Oral exercise : Each student says something, and his colleague replies to him using إنذن.
7) Negate both the verbs in each of the following sentences.
8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.
9) Specify the meaning of جَعَلَ in each of the following sentences.
11) Oral exercise : Each student asks his colleague متى استيقظت؟ ومن أيطئك؟
12) Write the 무드الي‘ of each of the following verbs.
13) Specify the بَابُ of each of the verbs occurring in the hadîth of Abû Dharr.
14) Write the singular of العَرَاةُ and the plural of الحَوَانِج occurring in the hadîth?
15) What is the original form of تَظَالَمْوا occurring in the hadîth?
16) Write the plural of each of the following nouns on the pattern of عَارَةً.
LESSON 26

In this lesson we learn the following:

(1) the verb (the rubāʿi or quadrilateral verb) i.e., a verb which has four radicals, e.g., تَرِجَمَ ‘he translated’, بَعَثَ ‘he scattered’, هَرُولَ ‘he walked fast’, بَسْمَ ‘he said bismillah’.

Like the thulâthî, the rubâʿi is also either mujarrad or mazîd.

The rubâʿi mujarrad has only the four radicals without any extra letters as which is composed of : t-r-j-m. Now the rubâʿi mujarrad has only one bâb, and it is (faʿlala). The mudârî is, e.g., يَتَرِجَمُ, فَعَّلَ ‘translation’. The ism al-fāʿîl is حَرَفُ المُضارِعَةُ, i.e., تَرِجَمَةُ ‘translator’ wherein the third radical has kasrah, and in the ism al-mafʿûl it has fathah, e.g., كتاب مَتَرِجَمُ ‘translated book’.

The rubâʿi mazîd has three abwâb. They are:

a) where ta- has been prefixed to the first radical (tafaʿlala), e.g., تَرَعَّضَ ‘he rinsed his mouth with water’.

The mudârî is يَتَرِعَّضُ, and the masdar is تَرِعدَ ‘he got used to’.

b) where i- is prefixed to the first radical, and the fourth radical is doubled (if alalla), e.g., اْرَضَ ‘he felt reassured’, اْشَمَرْ ‘he detested’.

The mudârî is يَتَرِعدَ, and the masdar is يَتَرِعَ ‘he was used to’.

In the Qur‘an: ‘Lo! in the remembrance of Allah do hearts find peace.’

(13:28)
c) `a`fūnna` where -i- is prefixed to first radical, and -n is added after the second (if` an-lala), e.g., `yaf`rūnaq` The mudārī is `yaf`rūq`, and the masdar is `af`rīq` The sentence `af`rīq` a`lānās` means ‘The people dispersed.’

#(2) ‘This is a`rūj` which also means ‘This man’. The listener may think that you mean ‘This man’ and wait for the khabar. To avoid this ambiguity an appropriate pronoun is inserted between the mubtada` and the khabar, e.g.,

هذا هو الرجل ‘This is the man’, ‘These are the criminals’, ‘These are the Muslim ladies’.

The pronoun (the differentiating pronoun).

This ambiguity also occurs in a sentence where the mubtada` is a proper noun, and the khabar an adjective or a noun having al, e.g.,

حَامِدُ الْلَّاعِبْ ‘Hamid the player’ or ‘Hamid is the player’. If we mean ‘Hamid is the player’ we say حَامِدُ الْلَّاعِبْ ‘Hamid is the player’.

Here are some more examples of

ذَلِكَ حُبُو And those are the successful’ (Qur’an, 2:5).

وَأَوْلَّكَ هَمُّ المَفْلُوَحُونَ ‘That is the great success’ (Qur’an, 9:72).

But the use of this is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur’an ذَلِكَ الكِتَابُ ‘That is the Book’ (2:2).

ذاَلِكَ الفَوزُ العَظِيمُ ‘That is the great success’ (9:89).

#(3) If you are offered something to eat with the instruction كَلُّ هَذَا you can eat the whole thing. But if the instruction is كَلُّ مِنْ هَذَا you are to take only part of it. In the same way we say: Of the
students are some who do not know English.' This is called مِنَ التَّعْضِيْفَةُ (the partitive min). Here are some more examples:

أَنتَ مِنْ أَحْسَنِ الْطَلَابِ  
You are one of the best students.' Compare this with

أَنتُ أَحْسَنُ الْطَلَابِ  
You are the best student.'

وَمَمَّا رَفَعْهُمْ نُفَقَّدُونَ  
And they spend part of what We have given them' (Qur'an, 2:3).

And of mankind are some who say, "we believe in Allah and the Last Day", but they are not believers' (Qur'an, 2:8).

#(4) In وَهَلْ جَاءَ الْمُدْيَسَرُ؟ comes first, and then the interrogative particle هَلَ the hamzat al-istifham (أ) precedes the conjunction, e.g., وَأَجَاءَ الْمِدِيرُ؟ We cannot say يَأَجَاءَ الْمِدِيرُ؟. Here are some examples from the Qur'an:

أُلْهَمْ إِذْ قَالَ إِبْرَاهِيمُ وَأُلْهَمْ أَدْرَكْرُوا  
And did they not look into the kingdom of the heavens and the earth?' (7:185).

اَلَّذِي أَنْفَقَ آمَنَّا مِنْهُ  
‘Then, will you believe in it when it has actually happened?' (10:51).

#(5) Many āyāt commence with and, e.g., إِذْ قَالَ إِبْرَاهِيمُ ‘Remember’ which is always omitted. The meaning of the above āyah is ‘Rememer when Ibrahim said ...’.

#(6) The plural of مَوْتِي ‘dead’ is عَلَى the pattern of مَوْتِي ‘captive’ مَوْتِي ‘patient’ جَرَحَي ‘wounded’ مُرْضَى. Here are some more examples:

For dipotites see L. 34.

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(#6) If the munâdâ is a noun with the pronoun of the first person singular as its mudâf ilaihi, it has five different forms, e.g.,

a) يَا رَبِّي (yâ rabbî) : this is the original form.

b) يَا رَبِّي (yâ rabbi) : here the yâ’ (ي) has been omitted.

c) يَا رَبِّي (yâ rabbiya) : the yâ’ is retained, but has fathah.

d) يَا رَبِّي (yâ rabba) : the yâ’ is omitted, and the last letter has fathah.

e) يَا رَبِّي (yâ rabbâ) : the yâ’ is omitted, and the last letter has fathah and alif.

The last form takes هَبُّ السَّكَّة at the end: رَبِّي، رَبِّي، رَبِّي، رَبِّي، رَبِّي (yâ rabbâh).

I have put all the five forms in this mnemonic:

The first form (رَبِّي) is the most frequently used in the Qur’an.

(#7) We have seen in L 14 that if the jawâb a’-shart is a nominal sentence, it should take، e.g., فَإِذَا مَرَضَّتْ فَهُوَ يُشِفِّي. This can be replaced with، e.g., فَإِذَا دَكَّرَ الْمَلِكُ مِنْ ذُنُوبِهِ إِذَا هُمْ يُشْرَوْن وَفَإِذَا ذَاكُمُ الْمَلِكُ مِنْ ذُنُوبِهِ إِذَا هُمْ يُشْرَوْن، the fenâija. And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice’ (Qur’an, 39:45).

فَإِنَّا أَعْطَوْنَ مِنْهَا رَضَى إِنَّا لَمْ نُعْطَى مِنْهَا إِذَا هُمْ يُسَخِّطُونَ ‘If they are given thereof they are pleased, but if they are not given thereof (surprisingly) they are displeased’ (9:58).

(#8) We have learnt the muda ‘af verb in Book Two (L 29). In all forms of the mudârî except two, the second radical loses its vowel and is assimilated to the third radical, e.g., يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ، يَحْجُ. This process is called الإدغام (assimilation). Only the two underlined forms do not undergo idghâm because they are isnâded to mutaharrîk pronouns.
Now, in the *mudārīʿ* majzūm these four forms: ُحَجْجٌ، ُتَحَجْجٌ، أَحْجُج، ُتَحْجَجْ have two possibilities: one with *idghām*, and the other without it, e.g.,

لَمْ يَحْجَجْ (lam ya-ُْحْجَجْ) or لمْ يَحْجَج (lam ya-ُْحِجْ).

Remember that (ya-*hujj*-u) is originally ُحَجْجِ (ya-*hujj*-u).

In the same way, لمْ يَحْجُجْ or لمْ يَحْجِجْ or لمْ أَحْجُجْ or لمْ أَحْجِجْ.

The *amr* of the second person masculine singular also has this possibility: ُحَجْجٌ (hujja) ‘perform hajj’ or ُحَجْجٌ (uhju) ‘command to perform hajj’. The *amr* of the second person feminine plural is already without *idghām*: ُحَجْجَنِنَ. It cannot have *idghām* because it is *isnaded* to a *mutaharrik* pronoun.

The process of removing the *idghām* is called فَلَّكُ الإِدْغَامِ (fakk al-*idghām*).

Here are some examples from the Qur’an of this:

‘She said, “how can I have a son when no man has touched me?”’ (19:20).

‘And he on whom My wrath descends is indeed lost’ (20:81).

‘And none can guide him whom Allah does not show the way’ (39:36).

‘قُلْ إِنَّكَ تُخْيَسُونَ اللَّهَ فَأَتْمِمْ نَزْلَتِي وَأَلْقِيْنِي فِي الصَّبْرِ’ (3:31).

‘And untie the knot from my tongue’ (20:27).

**EXERCISES**

1) Answer the following questions.
2) Point out the *rubā‘i* verbs and their derivatives occurring in the main lesson, and specify the *bāb* of each of them.
3) Write the *mudārīʿ* and the *amr* of each of the following verbs.
4) Point out the *rubā‘i* verbs and their derivatives in the following sentences, and specify the *bāb* of each of them.

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5a) Point out all the instances of ضمير الفصل occurring in the main lesson.
5b) Rewrite each of the following sentences making the khabar definite with al, and make the necessary changes.
7) Rewrite the following sentences using الواو العطف (واو العطف) 
9) Write the plural of each of the following nouns on the pattern of fa'ilā.
13) Specify the type of كمما يتكلّم أهل فرنسا ما is the singular of الجلود?
14) What is the singular of باب?
15) To which باب does each of the following verbs belong?

LESSON 27

In this lesson we learn the following:

#(1) Kinds of pronouns:

Pronouns are either separate (المفصل) or attached (المشتق).

The separate pronouns are independent and not attached to any other word.

They also occur after إلا, e.g.,

‘أنا مسلم’ ‘I am a Muslim’ 

No one understood the lesson except you.’

‘ما رأيت إلا أباك’ ‘I saw none but you.’

The attached pronouns are not independent, but are always attached to other words, e.g., رأيتُك in رأيتُك ‘I saw you.’ Here -tu is the attached pronoun meaning I, and -ka is the attached pronoun meaning you.

We know that nouns indicate their functions in the sentence by changing their endings, e.g., دخل الولد (al-walad-u), سألت الولد (al-walad-a), قالت للولد (al-walad-i). But pronouns do not change their endings; they change themselves entirely, e.g., أتى أتى, but أتى أتى. So is the marfu' form,
So there are two sets of pronouns: one for raf′, and the other for nasb and jarr. And each of these two sets has two forms: one separate and the other attached.

**THE PRONOUNS OF RAF′**

**The separate forms:**

First person: هوُ، هُمُ، هُمَا، هُمَّ.

Second person: أَنتُ، أَنتَ، أَنْتُمُ، أَنْتَمُ، أَنْتَهُ، أَنْتَهُمُ.

The attached forms: The following are the attached pronouns of raf′:

1) the mutaharrik tā’, as in ذَهْبُتُ، ذَهْبُتَهُ، ذَهْبُهُمُ، ذَهْبُهُمَا (-tu, -tumâ, -tum, -ti, -tunna).

2) the alif of the dual, as in ذَهْبَانِ، ذَهْباً، ذَهْباً، ذَهْباً التَّقْلِيد (|-â).

3) the wâw of the plural, as in ذَهْبُونِ، ذَهْباً، ذَهْباً التَّقْلِيد (-i).

4) the yâ’ of the second person feminine, as in ذَهْبَينِ، ذَهْبَينَ، ذَهْبَينَ، ذَهْبَينَ التَّقْلِيد (-i).

5) the mūn of the feminine plural, as in ذَهْبَانِ، ذَهْبَانَ، ذَهْبَانَ، ذَهْبَانَ التَّقْلِيد (-na).

6) -nâ of the first person plural, as in ذَهْبَانَا (-nâ).

The attached pronouns of raf′ are hidden in the following forms:

a) the mādī: in the following two forms: ذَهْبُتُ، ذَهْبُتُ التَّقْلِيد and ذَهْبُتُ التَّقْلِيد. Note that the tā’ in ذَهْبُتُ is not a pronoun. It is a particle denoting feminine gender.

b) the mudarri′: in the following four forms: ذَهْبُ، ذَهْبُ، ذَهْبُ، ذَهْبُ التَّقْلِيد.

**THE PRONOUNS OF NASB**

**The separate forms:** You have not been introduced to these forms before.

These forms are composed of the word إِبَا plus the attached pronouns of nasb which you already know, e.g., إِبَا يَكُ (iyyâ-ka).

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Third person: إياها، إياهما، إياهم إياها، إياهما، إياهم

Second person: إياك، إياكم، إياكم إياك، إياكم، إياكم

First person: إياي، إيانا

The attached forms: These form cannot be mentioned independently. They should be attached to a verb or to إن or one of its sisters.

Third person: سالهما، سالهما سالهما، سالهما، سالهما

Second person: سالكما، سالكما، سالكما، سالكما، سالكما

First person: سالني، سالنا

THE PRONOUNS OF JARR

The pronouns of jarr have only the attached form, and they are the same as the pronouns of nasb, e.g., منه منه منك منك منك منك منك منك منك

etc.

WHEN TO USE THE SEPARATE PRONOUNS OF NASB

The pronoun of nasb should be separate in the following cases:

1) if it is a maf’ul bihi, and precedes the verb, e.g., ‘We worship You’, نعَبدُكُم ‘We are awiating the headmaster’s visit to us.’ Here إيانا is the object of the masdar زار. Here is another example: مساعدتك إياك كانت قبل مساعدتي إياك ‘Your help to me was before my help to you.’
3) if it occurs after a conjunction, e.g., رأيتك وياها ‘I saw you and him.’ Here we cannot say رأيتك وها ‘I saw you and him’ as this is an attached pronoun and cannot stand alone.

In the same way we say إنني وأياك ناجحان ‘Indeed I and you have passed.’ We cannot say وإنني وأنا وها nor can we say إنني وأنا because أنت is pronoun of raf‘.

4) if it occurs after إلا، e.g., لا تغب إلا ‘We worship none but Him.’ ما سألت إلا ‘I asked none but you.’

5) if it occurs after an attached pronoun of nasb, e.g., آية ‘Where is the headmaster’s magazine?’ ‘I gave it him.’ Here we cannot say آية ‘I gave it to him.’ If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g., آية كتبني ‘Where is my book?’ ‘I gave it to you.’

EXERCISES

1) Answer the following questions.
2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
3) Point out all the separate pronouns of nasb occurring in the main lesson, and mention the reason for their being separate.
4) Rewrite the following sentences placing the pronoun of nasb before the verb in each of them.
5) Rewrite the following sentences using إلا as shown in the example.
6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets.

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7) Answer the following questions using two pronouns of nashb as shown in the example.
8) Answer the following questions using two pronouns of nashb as shown in the example.

9) Oral exercise: Each student says to another 

ٌيريدُ فلّان كتابكَ، أفأعطِهِ إياهُ؟

‘So-and-so wants your book. Shall I give it to him?’ And the other says,

نعم، أعطه إياهُ

‘Yes, give it to him’, or

لا، لا أعطه إياهُ

‘No, don’t give it to him.’

10) Write the masdar of each of the following verbs on the pattern of fa‘il.
11) Give the plural of الحاتم and الدَّرَج.
12) Write the mudāri‘ and amr of each of the following verbs.

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**LESSON 28**

In this lesson we learn the following:

1) (the absolute object): It is the masdar of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is 

ٌمانشَب، ي ضرَّبَت بَلَء ضَرَّبَت

‘Bilal beat me a beating.’ The words 

بَلَء

convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say 

ضَرَّبَت بَلَء ضَرَّبَت

only when he gave you a real beating.

The maf‘ul mutlaq has four uses. It is used:

a) to emphasize as we have just seen. Here is another example:

ٌوَكَلَّمَ اللَّهُ موسى

‘And Allah spoke to Mūsā directly’ (Qur’an, 4:164).

b) to specify the number, e.g.,

ٌطبعَ الكتابُ طبعَين

‘The book was printed twice.’

ٌتُسْيِبْ وسَجَدَت سَجَدَةً واحِدة

‘I forgot and performed only one sajdah.’

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c) to specify the type of action, e.g., مَاتُ مَوَاتَ الشَّهِيدَاءَ ‘He died the death of martyrs.’ ‘Write legibly’ (literally, ‘write a clear writing’).

d) as a substitute for the verb. In this case only the masdar is used, e.g., صَبِّيْ اصْبِرُ ‘Have patience!’ Here the masdar is a substitute for the amr ٌشُكرُ ‘I thank you.’ Here the masdar is a substitute for the mudâri‘ أَشْكُرُ ‘I thank.’

Words which deputize for the masdar:
The following words deputize for the masdar, and are therefore mansûb, and are grammatically regarded as maf’ûl mutlaq :

1) the words كُلٌّ, بَعْضٌ, أيّ with the masdar as their muḍâf ilaihi, e.g.,

‘I know him fully well.’

The headmaster punished me to some extent.’

‘What sort of sleep are you sleeping?’ In the Qur’an (26:227) : ‘وَسَيَعْلَمُ الَّذِينَ ظَلَّلُوا أَيِّ مَعْصَبَتَ يُقَلِّبُونَ’ And those who do wrong will come to know how they will end up.’

2) a number with the masdar as its tamyîz’, e.g.,

طَيِّبُ الكُتُبَ ثَلَاثُ طَبَعٍ ‘The book was printed thrice.’ In the Qur’an : ‘فَاجَلَدُوا كُلٌّ وَاحِدٌ مِّنْهُمَا مَائَةَ جَلَدٍ’ (24:2). ‘فَاجَلَدُوهُمْ سَمَّانَينَ جَلَدٍ’...flog them eighty stripes’ (24:4).

3) an adjective of the masdar (the masdar itself being omitted), e.g.,

فَهَمَتُ الْدُرْسَ فَهَمًا ‘I understood the lesson well.’ This is for جَيْداً which literally means ‘I understood the lesson with a good understanding.’
4) *ism al-masdar* (أَيْنَمْ) : It is a word which has the same meaning as the *masdar*, but has less letters than it, e.g., *كلام* ‘speaking’ is *ism al-masdar*, and *كلمة* is *masdar*, while *قبلة* ‘kiss’ is *ism al-masdar*, and *قبلة* is *masdar*. 

‘He spoke to me harsh words.’

5) a cognate *masdar* : It is:

(a) the *masdar* of the *mujarrad* verb while the verb used in the sentence is *mazid*, e.g., ‘I bought this car directly.’ Here is the *masdar* of the *mujarrad* verb ‘to buy’ whereas the *masdar* of *اشرأ* is *حبا* ‘And you love wealth with abounding love.’ Here is the *masdar* of the *mujarrad* verb ‘to love’ (a-i) which is very rarely used, whereas the *masdar* of the *mazid* verb *حب* is *حبا* and this *masdar* is very rarely used.

(b) a *masdar* of a *mazid* *باب* which is different from the *باب* of the verb, e.g., *أَبِينَتْ* is the *masdar* of the verb *أَبِينَتْ* whereas the verb belongs to *باب* and both have the same meaning. In the Qur’an (73:8) ‘And devote yourself to Him with complete devotion.’ Here the *masdar* belongs to *باب* whereas the *masdar* is from *باب*.

6) a demonstrative pronoun with the *masdar* as its *badal*, e.g., ‘Do you accord me this kind of reception?’ Here is the *masdar* of *بادل* and so it is the *masdar*.

7) a pronoun referring to the *masdar*, e.g., ‘I worked hard in a way nobody else did.’ Here the pronoun *stand for*
8) a synonym of the masdar, e.g., عاشَتُ حياةً سعيدةً ‘I lived a happy life.’ Here ‘life’ is synonymous with عيشةً ‘life’ derived from حياةً.

#(2) There are many kinds of masdar.

a) One of them is ماذبُ الإطلاع (fa‘lat-un), e.g., طبعَهُ ضربةً، وضربني ضربتين ‘I hit him once, and he hit me twice.’ طبعاتٌ ‘This book has been printed several times.’

(b) Another kind of the masdar is ماذبُ الإطلاع (the masdar of manner). It is on the pattern of فوقَ ‘manner of sitting’, جلسةً ‘manner of walking’. We say ‘Don’t walk like women.’

Masdar al-hai’ah is not formed from the maszid abwab.

c) Another kind of the masdar is the masdar mimi (Masdar al-Mim). It is on the pattern of مفَعلٌ / مُفْعَلَةٌ (maf‘al-un / maf‘alat-un) and مَفْعَلٌ / مَفْعَلَةٌ (maf‘il-un / maf‘ilat-un), e.g., معرفة ‘knowledge’, ممات ‘forgiveness’.

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In the *mazid abwâb* it is the same as the *ism al-maf'ûl*, e.g., مَمْرَقَّ ‘tearing asunder’, مَخْرَجَ ‘taking out’, مَتَقَلَّبَ ‘return’. In the Qur'an, مَمْرَقَّ ‘So We made them tales, and totally scattered them’ (34:19).

**EXERCISES**

1) Answer the following questions.
3a) Point out all the instances of *maf’ûl mutlaq* occurring in the main lesson, and specify the signification of each of them.
3b) Point out words deputizing for the *masdar* in the examples of the *maf’ûl mutlaq*.
4) Point out the instances of *maf’ûl mutlaq* occurring in the following sentences, and specify the signification of each of them.
5) Point out words deputizing for the *masdar* in the following examples of the *maf’ûl mutlaq*.
6) Complete the sentence ... سَجَّدُتُ with three instances of *maf’ûl mutlaq*. In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.
7) Mention all the words that deputize for the *masdar* in the *maf’ûl mutlaq*.
8) Give three examples of the *masdar* which functions as a substitute for the verb.
9) Derive *masdar al-marrah* from each of the following verbs.

**LESSON 29**

In this lesson we learn the following: المَعْلُوَّلَ لَأَجْعَلَهُ المَعْلُوَّلَ لَهُ (1) : It is a *masdar* which tells us the reason for doing an action, e.g., لم أَخَرْجَ خَوفًا مِنَ الْمَطْرِ ‘I did not go out for fear of rain’.
I attended (the class) for the love of grammar. Here the masdar  حَبَّاء للْنَّحْوُ tells us the reason for not going out, and the masdar حَبَاء tells us the reason for attending the class. This masdar mostly denotes a mental action like fear, love, desire, respect etc. It is mansūb.

The masdar in maf‘ul lahu is mostly with the tanwin, but it may also be mudāf, e.g., ولا تقتلوا أولادكم خفية إفلاقيّ (Qur’an, 17:31). ‘The Prophet (peace and blessings of Allah be upon him) prohibited (the Muslims) from taking the Qur’an to the land of the enemy for fear that the enemy should harm it.’

#(2) هَلَّا This particle is used in a verbal sentence. It is used with the mudāri‘ to urge one to do an action, and with the mādī to rebuke him for neglecting an action, e.g., هَلَّا تُشْكُوُّهُ إِلَى المَدِيرِ. ‘Should you not complain about him to the headmaster?’, i.e., ‘you should do’. هَلَّا شُوْكِهُ إِلَى المَدِيرِ. ‘Should you not have complained about him to the headmaster?’, i.e., ‘you should have.’

In the first case it is called حَرْفُ التَّحْضِييض (the particle of urging), and in the second حَرْفُ التَّنَادِيم (the particle of rebuke). The words أَلَا، أَلَّا، لَوْلَا هَلَّا are also used for tāḥādīd and tāndīm. In the Qur’an (24:12) لَوْلَا إذ سَمَّتْمُوْهُ ظَنُّن: ‘Whoever you think (full of) suspicion, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?’

#(3) لَا رَغْبَةً فِي الْعَلِيمِ, لَا رَغْبَةَ مِنَ الْإِمْتِحَانِ. ‘out of love for knowledge, not out of fear of examination.’ This لَا is a conjunction لَا العَاطِفَة (I do not like). It is used in an affirmative sentences, or one containing an amr, e.g., خَرَجَ بَلَلْ، لَا حَامِدَ.
'Bilal left, not Hamid.' Ask the headmaster, not the teacher. 'Eat apples, not bananas.'

EXERCISES

1) Answer the following questions.
3) Point out all the instances of maf‘ul lahu occurring in the main lesson.
4) Point out all the instances of maf‘ul lahu in the following sentences.
5) Fill in the blank in each of the following sentences with the word given in brackets making it maf‘ul lahu.
7) Give the singular of each of the following nouns.
8) Oral exercise: Every student uses the expression دأبى وبدني in a sentence.
9) Oral exercise: Every student uses هلا in two sentences, one being for tahdid and the other for tandim.

LESSON 30

In this lesson we learn the following:

الْسَمِيْسِ (1) : It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.,
a) 'I drank a litre of milk.' The word لتر (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil etc are mentioned.
b) ‘Ibrahim is better than I with regard to handwriting.’ There are many things in which one may be better than the other. In this example the word خطأ specifies the particular aspect.

The tamyiz is mansvb.
There are two kinds of tamyiz:
a) تَمْيِيزُ الْأَدْمَدْ: This comes after words denoting quantity. There are four kinds of quantity:

(1) العدد (number), e.g., ْيَا أَبِي إِنِي رَأِيتُ أَحَدٌ عَشَرَ كُوكْبَاً (Qur’an, 12:4). The tamyiz of numbers is mansūb after 11 to 99. After 3 to 10 it is plural and majrūr, and after 100 and 1000 it is singular and majrūr as we have learnt in Book Two (L 24).

(2) المساحة (linear measurement), e.g., ْاَشْتُرِيْتُ مِنْهَا حَرْبِرًا ‘I bought one metre of silk.’

(3) الكيل (measure of capacity), e.g., ْأَعْطُيْتُ لَكَ مِنْ كِيلُوُغَرام مِنْ عَنْصُر ‘Give me two litres of milk.’

(4) الوزن (weight), e.g., ْعَنْدِيْ كِيلُوُغَرام بِرَقْبَقَالَا ‘I have one kilogram of oranges.’ Words resembling words of quantity also take tamyiz, e.g.,

(1) the word ْكَمْ ‘how many’ resembles the number, e.g., ْكَمْ بَنْتَ لِكَ؟ ‘How many daughters have you?’

(2) ْماِ فِيِ السَّمَاءِ قَدَرُ رَاحَةِ سَحابَةِ ‘There is not in the sky a cloud the size of the palm of the hand.’ Here the words ْقَدَرُ رَاحَةِ ‘the size of a palm’ resemble words denoting linear measurement.

(3) ْكِيسُ ‘Have you got a sack of flour?’ Here the word ْكِيسُ ‘sack’ resembles words denoting measure of capacity.

(4) ْفَمَنْ يَعْمَلُ مِتْقَالُ ذِرَةٌ ‘Whoever does an atom’s weight of good will see it’ (Qur’an, 99:7). Here the words ْمِتْقَالُ ذِرَةٌ ‘atom’s weight’ resemble words denoting weight.

The tamyiz al-dhāt may also be majrūr either because of the preposition ْمُن or because of its being mudāf ilaihi, e.g., ْاَشْتَرِيْتُ مِنْهَا حَرْبِرًا اَشْتَرِيْتُ مَتْرَ حَرْبِرًا or اَشْتَرِيْتُ مَتْرَ حَرْبِرًا. But this rule does not apply to the tamyiz of the number, which has its own rules.
b) تمييز النسبة: It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., ḥusnā this student is good with regard to manners.’
This tamyiz can be construed as either the fā‘il or the maf‘ūl bihi of the sentence, e.g., ḥusnā Bilal is good with regard to manners’ can be construed as ḥusnā Bilal’s manners are good’ (fā‘il).
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وفجرا الأرض عيوناً ‘We exploded the earth with springs’ (Qur’an, 54:12) can be construed as وفجرا الأرض عيوناً ‘We exploded the springs of the earth’ (maf‘ūl bihi).
This tamyiz is always mansūb, and cannot be majrūr’.

#(2) On of the patterns of the masdar is فعل the verb of wonder) in Book Two (L 9), e.g., شرب ‘he drank’:
‘he thanked’ شكر ‘ drinking’ شكر -- drinking’ شكر ‘thanks’.

#(3) We have learnt فعل التهذب (the verb of wonder) in Book Two (L 9),
(e.g., أكثر بالنجوم! ‘How many the stars are!’ This verb has another form.
It is presente, e.g., أكثر بالنجوم! ‘How numerous the stars are!’ أكثر بالنجوم!
أوفر به! ‘How poor he is!’ = أوفر به! ‘How poor he is!’
Both these forms have been used in the Qur’an: فما أضره على النار ‘How patiently they can endure fire!’ (2:175).
‘How clearly He sees and how keenly He hears!’ (18:26).
The word به has been omitted after أسمع به to avoid repetition.

1 There are certain exceptions which you can learn later.
EXERCISES

1) Answer the following questions.
3) Point out all the instances of *tamyiz* occurring in the main lesson and specify its kind in each of them.
4) Point out the *tamyiz* in the following sentences and specify its kind.
5) Complete each of the following sentences with a suitable *tamyiz*.
6) Change the *tamyiz* to *majrur* in the following sentence.
7) Write the *masdar* of each of the following verbs on the pattern of *fu’il*.
8) Oral exercise: Each student says: زِمَيْلِيَ أَحْسَنُ الطَّلَبُلٍبُ using an appropriate *tamyiz*.
9) Rewrite each of the following sentences using both the forms of *fi’l* al-*ta’ajub*.
10) Use the word مَلْع أَنَفُسُكُْ سَكْرَأ in five sentences on the pattern of *fu’il*.

I want a fistful of sugar.

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LESSON 31

In this lesson we learn the following:

1) It is a noun used to express the state of the *sāhib al-hāl* while an act is taking place, e.g., *بِيْلَلَة* *رَاكِبَأَن* ‘Bilal came riding.’ Here بِيْلَلَة is the *sāhib al-hāl*, i.e., the one whose state is being mentioned, رَاكِبَأَن is the *hāl* and جاء is the act. The *hāl* is the answer to the question *كيف جاء بِيْلَلَة* ‘how’. In answer to the question ‘How did Bilal come?’ one says, جاء بِيْلَلَة رَاكِبَأَن. Here are some more examples:

*‘The child came to me weeping and returned laughing.’*

*I like the meat grilled, the fish fried and the eggs boiled.*
The hāl is mansūb.

The sāhib al-hāl is one of the following:

a) the fā‘il, e.g., كَلَّمَيْنِي الْرَجُلٌ بَاسِمًا ‘The man spoke to me smiling.’

b) the nā‘ib al-fā‘il, e.g., يُسَمِّعُ الْأَذَانَ وَأْتِجاً ‘The adhān is clearly heard.’

c) the maf‘ul bihi, e.g., اشْتَرَيْتُ الْدِجاجةِ مَدْبُوْجَة ‘I bought the chicken slaughtered.’

d) the muhtada‘, e.g., الطَفْلُ الْرَأْسِيِّ الْمَبْلَغُ ‘The child is in the room sleeping.’

e) the khabar, e.g., هذَا الْهَلاْلُ طَالِعَ ‘This is the crescent rising.’

The sāhib al-hāl is mostly definite as in the previous examples. It may be indefinite if it is:

a) qualified by an adjective, e.g., جَاءَنِي طَالِبٌ مُجْتَهَدٌ مُسْتَنَدُّ ‘A hard-working student came to me seeking permission.’

b) or is mudāf to an indefinite mudāf ilaihi, e.g., سَأَلَنِي ابْنُ مُدْرِسِ غَاصِبَا ‘A teacher’s son asked me angrily.’

If one of these requirements is not met, then the hāl:

a) should precede the indefinite sāhib al-hāl, e.g., جَاءَنِي سَائِلاً طَالِبً ‘A student came to me asking’, or

b) it should be a nominal sentence connected to the main sentence with wāw al-hal, e.g., جَاءَنِي وَلَدُ وَهُوَ يَبْكِي ‘A boy came to me crying.’ In the Qur’an (2:259) أَوْ كَأَلَّذِي مَرَّ عَلَى قَرْنِهِ وَهُوَ يَبْكِي ‘Or like him who passed by a township while it was in utter ruins.’

Sometimes the sāhib al-hāl may be indefinite without meeting these requirement as in this hadith صلى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ قَاعدًا: وَصَلَّى وَرَأَى رَجُالٌ قَيِّمًا ‘The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.’

Kinds of hāl:

The hāl is either a word (الحَالُ المُفرِّدُ) or a sentence (الحَالُ الجَمْعَةِ).
a) دَخَلَ المَدْرَسَةُ حَامِلاً كَثِيْرَةً كَتب: ‘The teacher entered the class carrying a lot of books.’

b) The sentence may be either nominal or verbal, e.g., جَلَسَتْ أَسْمِعُ إلى ثلاوَةَ الْقُرآن الكريم من الإذاعة: ‘I sat listening to the Quranic recitation from the radio.’ Here the verb is mādirī.

I joined the university after my brother had graduated. Here the verb is mādirī.

حَفَظْتُ الْقُرآن وَأَنا صَغِيرٌ: ‘I memorized the Quran while I was small.’

جَاءَ الجَرَحَ مَدْحٌ يُنْدِفِقُ: ‘The wounded came with blood gushing out.’

The ḥāl should contain a word (الرابط) connecting it to the main sentence. This word is either a pronoun or wāw or both, e.g., يُضْحَكُ: ‘The sisters came laughing.’ Here the in is the pronoun connecting the ḥāl to the sāhib al-ḥāl.

I entered Makkah while the sun was setting.

The students returned tired. Here the pronoun and the wāw connect the ḥāl to the sāhib al-ḥāl.

Agreement of the ḥāl with the sāhib al-ḥāl:
The ḥāl agrees with the sāhib al-ḥāl in number and gender, e.g., جَاءَ الطَّالِبُ ضَاحِكًا: ‘The student came laughing.’

جَاءَ الطَّالِبُان ضَاحِكَاينَ

جَاءَ الطَّالِبُان ضَاحِكَاينَ

جَاءَتِ الطَّالِبَة ضَاحِكَةَ

جَاءَتِ الطَّالِبَة ضَاحِكَةَ

The female student came laughing.’

جَاءَتِ الطَّالِبَات بضَاحِكَاتٍ
(2) One of patterns of the masdar is فعل (fa‘il-un), e.g., لعب لعب ‘he played’
عب ‘playing’.

(3) Here are two more patterns of the broken plural:

a) فعل (fi‘al-un), e.g., the plural of قائم نائم is the plural of قائم and قائم

b) قعود (fu‘ul-un), e.g., the plural of قاعد جلسة is the plural of جلسة

In the Qur’an (3:191): ‘أَلَذِينَ يُذْكِرُونَ اللَّهَ قِيَامًا وَقَعْوُداً وَعَلَى جَنُوْبِهِم’ Those who remember Allah standing, sitting and reclining.

In the hadith: ‘خرج رسول الله صلى الله عليه وسلم فأخذ نسوة جلوس’ The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of the hâl occurring in the main lesson.
4) Point out the hâl and the sâhib al-hal in the following sentences.
5) Complete each of the following sentences with the hâl used in the example after making necessary changes.
6) Point out the hâl-sentence and the râbit in each of the following sentences.
7) Oral exercise: Each student says، جلسَت أقرأ / أكتب / أفكر ‘I sat reading/writing/thinking.’
9) Give the masdar of each of the following verbs on the pattern of fa‘il-un.
10) Write the mudâri‘ of each of the following verbs.
11) Give the plural of بيت (in the sense of ‘line of poetry’) and قم.
12) Give the singular of بسَكَرَى and أرحام.
LESSON 32

In this lesson we learn the following:

#(1) ‘All the students have passed except Khalid.’

This is an example of استثناء (exception). The istithnā’ has three elements:

a) المُستثنى: it is the thing that is excepted, and in the above example it is خالد.

b) الأستثناء منه: it is the thing from which exdeption is made, and in the above example it is الطالب.

c) أدَأةِ الاستثناء: it is the tool of exception which is إِلَّا in the above example. إِلَّا is a substantive. There are other tools also. These are:

سوئٍ and غير. These are nouns.

ما عداً and ما خلاً. These are verbs.

Kinds of istithnā’:
1) If the mustathnā is of the same kind as the mustathnā minhu, the istithnā’ is said to be متصل. In the above example خالد is a student. Here is another example: ‘زُرتُ البَلدَة الأُورِبَيَّة كَلِّهَا إِلَّا الْيُونُان’ I have visited all the European countries except Greece. Greece is a European country.

2) If the mustathnā is wholly different in kind from the mustathnā minhu, the istithnā’ is said to be مَفْتَقَع. وَرَضِي الضَّيُوفُ إِلَّا أُمِّيٌّهُم لَمَّا عَلَيْهِ السَّمَاتُ ‘The guests have arrived except their baggage.’ It is obvious that the baggage is wholly different in kind from the guests. The meaning of the sentence is that the guest have arrived, but their baggage has not yet arrived. In the Qur’an, Ibrahim عليه السلام says about the idols فإنهم كلهم إلا ربه العالِمين ‘Surely, they are enemies to me except the Lord of the Universe’ (26:77). It is obvious that the Lord of the Universe is not of the kind of the idols.
From another point of view the *istithnâ* is either مَفرُوعٌ تَامٌ or مَفرُوعٌ تَامٌ. If the *mustathnâ minhu* is mentioned, it is *tâmm* as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g., ‘Nobody came except Hamid’, ‘I saw none but Hamid.’

In the *istithnâ mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnâ* is also of two kinds:

a) an affirmative sentence is called مُوجَبٌ، e.g., مُوجَبٌ ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called غَيْرُ مُوجَبٍ، e.g., ‘The students were not absent except Ibrahim.’ (negative).

‘No one should leave except the new ones.’ (prohibitive).

‘Does anyone fail except the lazy?’ (interrogative).

The *i'râb of the mustathnâ*:

The *mustathnâ* after *illâ*

1) **In the istithnâ' munqati**: The *mustathnâ* is always *mansûb*, e.g., ‘Every sickness has a medicine except death.’ Death is not a sickness.

2) **In the idthnâ' muttašil**:

a) If the sentence is *mûjâb*, the *mustathnâ* is *mansûb* e.g., *yâfârûr allâh al-dâni‘ lâ al-mawt* ‘Allah forgives all the sins except *shirk*.’

b) If the sentence is *ghâr mûjâb*, there are two possibilities: the *mustathnâ* may be *mansûb* or may have the same *i'râb* as the *mustathnâ minhu*, e.g.,

Negative (الْبَنَيَّةِ):

‘The students did not attend except Hamid.’
I did not ask the students except Hamid.

I did not contact the students except Hamid.

Prohibitive:

‘No one should leave except Hamid.’

‘Don’t ask anyone except Hamid.’

‘Don’t contact anyone except Hamid.’

Interrogative:

‘Did you see anyone except Hamid?’

‘Did contact anyone except Hamid?’

3) In the istihna’ mufarrakh:

Here the *mustathnā* does not have a fixed *i’rāb*. It takes the *i’rāb* it deserves in the sentence, e.g.,

ما رَسَبَ إِلَّا بِلَالُ (بِلاَلَّ) (BLAL)

‘No one failed except Bilal.’ Here the *mustathnā* (بلال) is the *fā’il*. To find out the *i’rāb* it deserves omit َأَلَّا, and it will become clear to you,

e.g., if we omit َأَلَّا in the above example, we get ما رَسَبَ بِلَالَّ, and here is the *fā’il*. This is done only to find out the *i’rāb*. The meaning, of course, is the opposite of what the original sentence means.

And in ‘I saw no one except Bilal’ is *maq’il bihi* as it is clear from:

ما رَأَيْتْ إِلَّا بِلاَلَّ.

There is no problem with the *majrūr* as it is preceded by a prepositional, e.g.,

ما دَرَسَ إِلَّا بِالْجَامِعَةِ (BLAL)

‘I was looking for none except Khalid’, ‘We did not study in any university except Islamic University.’

Note: We have seen in L 27 that only the separable form of the pronoun is used after َأَلَّا. Here are some examples of this: َلا تَعْمَدُ إِلَّا إِيَّاهُ. We worship
none but Him’ (not: إلاُّ أَنَّهُمْ مَلَكُونَ وَلَكُمْ وَلَكُمْ وَلَكُمْ). The teacher asked all the students except you’ (not: إلاُّ أَنَّهُمْ مَلَكُونَ وَلَكُمْ). The mustathnā after غير السَّوَى

The mustathnā after these words is majrûr because it is mudâf ilaihi. Its original i’râb is shown by these two words, e.g., نَجَّحَ الطَّلَّابُ غَيْرٌ حَامِدٌ. Here غير is mansûb just as is mansûb in الطلاب إلا حامد.

ما نَجَّحَ الطَّلَّابُ إلا حامد. Here may be mansûb or marfû‘ just as may be mansûb or marfû‘ in.

ما نَجَّحَ إلا حامد. Here is marfû‘ just as in. Here is marfû‘ as in.

ما سَأَلَتِ غَيْرٌ حَامِد. Here is mansûb just as is mansûb in.

The i’râb of غير السَّوَى is exactly like that of غير السَّوَى, but it is latent as a maqsûr noun.

The mustathnā after ما عَدَّا، ما خَلَّة

After these two tools of exception the mustathnā is mansûb, e.g., ‘I have examined the students except three.’ The poet says: ‘أَلَآ كُلُّ شَيِّءٍ مَا خَلَّةٌ الله بِقَالَتٍ بَاطِلٌ’ Lo! every thing, except Allah, is untrue.’ Here should have the tanwin, but it has been omitted for metrical reason.

#(2) (alâ) is a particle used to draw attention to something important, e.g., ‘أَلَآ إِنْهُمْ هُمُ المَفْسِدُونَ وَلَكُنْ لَا يِسْتَعْرَونَ’ Beware, they themselves are the
mischief-makers, but they do not perceive’ (Qur’an, 2:12). This particle is
called حَرَفٌ أَسْتِفْنَاحٌ وَتُبْيِهٌ, i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the masdar is َفِعَّلَتَ (fa‘l-un), e.g., ِشَرَّحَ ‘he explained’ : ِشَرَّحَ ‘explanation’.

#(4) The plural of دَنَائِرٍ (dinār-un) is دَنَائِرٌ (danānīr-u). Note that in the singular there is only one ِن, but in the plural there are two. There are some other words like دِيَوَانُ, قِبْرَاطُ, دِمَاسَ which form their plural like دِيَارٍ.

#(5) If the khabar of َكَانَ is a pronoun, it may be either attached or separable, e.g., أَنْبِئُكَ أَنْ تَكُونَ قَاضِيًا؟ – لاِ، ما أَرْبَدُ أَنْ أَكُونَهُ / أَكُونَ إِيَاهُ ‘Do you want to be a judge?’ -- ‘No, I don’t want to be one.’ Both أَكُونَ إِيَاهُ and أَكُونَهُ are right.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of istithnā‘ occurring in the main lesson, and specify the kind in each instance (muttaṣil, munqati‘, mufarragḥ).
4) Point out the mustathnā‘ and mustathnā‘ minhu, and specify the kind of istithnā‘ in the following examples.
5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
9) Complete each of the following sentences with a suitable mustathnā‘.
11) Write the plural of each of the following nouns.
12) Write the masdar of each of the following verbs on the pattern of fa‘l-un.
13) What is meaning of ﷺ? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دَنَانِير.

**LESSON 33**

In this lesson we learn the following:

By Allah, I shall propagate Islam in my country.’ This is called نُونُ التَّوَكِيد (the nūn of emphasis). It is of two kinds:

a) one with a double nūn, e.g., أَخْرَجَنَّ أَخْرَجَنَّ (get out). This is called نُونُ التَّوَكِيد النَّقِيَّة.

b) and the other with a single nūn, e.g., أَخْرَجَنَ نُونُ التَّوَكِيد أَخْرَجَنَ. This is called نُونُ التَّوَكِيد الْخَفِيفَة. This is less frequently used than the thaqilah.

This nūn signifies emphasis. It is used only with the mudāri‘ and the amr, not with the mādī.

**How to suffix this nūn?**

a) The mudāri‘ marfū‘:

(1) In the four forms يَكُتِبُ، يَكُتِبُ أَكْتُبُ، يَكُتِبُ the final dammah is replaced with the fathah. So يَكُتِبُ becomes يَكُتِبُ (yaktub-u : yaktub-a-nna). The same process is used with the other three forms also.

(2) In the following three forms, the final nūn along with the wāw or yā‘ are dropped: يُكْتِبُ، يُكْتِبُ أَكْتُبُ، يُكْتِبُ. So يَكُتِبُ becomes يَكْتِبُ, يَكْتِبُ أَكْتُبُ, يَكْتِبُ أَكْتُبُ. After omitting -na from yaktubūnna and adding -enna we get yaktubūnna. As a long vowel is not followed by a vowelless letter in Arabic, the long ū is

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1 - European Arabists call it ‘the energetic nūn’.
shotened. So we get yaktubünna. In the same way from تَكُتبُنَا is formed
تَكُتُبُنَا (taktubûnna: taktubûnna : taktubunna). Note that the difference
between the singular يَكُتُبْنِي and the plural يَكُتُبُنِنَّ is -a- in the first
and -u- in the second (yaktub-a-nna, yaktub-u-nna).
The second person feminine singular يَكُتُبْنِي becomes يَكُتُبُنِنَّ. After omitting 
-na from taktubina and adding -nna we get takhtubinna. Here
also the long vowel is followed by a vowelless letter, and so it is shortened.
The result is takhtubina.

(3) In the two dual forms يَكُتْبَانِ, يَكُتْبَانَ the final nûn is omitted, but the alif is
retained because its omission will make this dual form identical with the
singular form. An important difference in the dual forms is that the nûn takes
kasrah instead of fathah. So the resulting form is يَكُتْبَانِ, يَكُتْبَانَ. After omitting
-ni from yaktubâni and adding -nna we get yaktubânna. The final -a is
changed to -i for the sake of dissimulation.

(4) In the two feminine plural forms يَكُتْبُنَّانِ, يَكُتْبُنَّانِ the final nûn is
retained and -ânni is added. As in the dual forms the nûn takes kasrah in these
plural forms also. The resulting forms are يَكُتْبُنَّانِ, يَكُتْبُنَّانِ. Note that an alif is added between the nûn of the
pronoun and the nûn of emphasis (yaktubna : yaktubn-â-nni).

b) The mudâri‘ majzûm:
The process is the same as in the mudâri‘ marfû‘ except that the nûn in the
five forms is already omitted in the mudâri‘ majzûm. Here are some examples:
لا تجلس في هذا الكرسي فإنه مكسور ‘Don’t sit in this chair for it is broken.
يا إخوان، لا تخرج من الفصل قبل الساعة الواحدة ‘Brothers, don’t leave the
class before one o’clock.
يا زينب، لا تغسل نوبيك بهذا الصابون ‘Zainab, don’t wash your clothes with this
soap.
يا أخوات، لا تشرب هذا الماء ‘Sisters, don’t drink this water.’

Note that in the nâqis verb, the omitted third radical is restored before
suffixing the nûn, e.g.,
This also happens in the *amr*.

c) The *amr*:

This process is primarily the same in the *amr* also, e.g.,

- أَكْتُبْنَ: أَكْتُب
  (uktub : uktub-anthera).

- أَكْتُبْنَا: أَكْتُب
  (uktubâ : uktubâ-nnera).

- أَكْتُبْنِي: أَكْتُب
  (uktubî : uktubi-nnera).

- أَكْتُبْنَّا: أَكْتُب
  (uktubna : uktubn-â-nnera).

WHEN TO USE THIS *NUN*?

Its use is either optional, compulsory or near-compulsory.

a) Optional: It is optional in the following two cases:

(1) in the *amr*, e.g., انْزِلُْ مِنَ السِّيَارَةِ يا وَلَدُ
Do get out of the car, boy.

(2) in the *mudâri* if it signifies *talab* (طلب), i.e., *amr*, *nahy* or *istifhâm*

- *لاَ تَأْكُلْنَ وَأَنتَ شَيْعَانُ*
  ‘Never eat when you are full up.’

- هل تَسافَرْنَ وَأَنتَ مَرْضٌ؟
  ‘Are you travelling when you are so sick?’

If the speaker feels the need for emphasis, he may use it.

b) Compulsory: It is compulsory in the *mudâri* if it is *jawâb al-qasam*, e.g.,

- وَاللَّهُ لَا أَحْفَظُ النَّقَرَانَ الكَرِيِّمَ
  By Allah! I will memorize the Qur’an.’ Here the *mudâri* أَحْفَظُ happens to be *jawâb al-qasam* as it is preceded by the *qasam* لَامُ تَلَقَّى الْقَسَمُ.

Note that this verb has not only the *nun* suffixed to it, but it has also a *lâm* prefixed to it (la-ahfaz-anthera). This *lâm* is called لَامُ تَلَقَّى الْقَسَمُ.

There are, however, three conditions for its use in the *jawâb al-qasam*. These are:

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1. For *talab* see I. 15.

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a) the verb should be affirmative as in the above example. Neither the lām nor the nūn is used with a negative verb, e.g., ‘By Allah! I will not go out.’

b) the verb should be future. If it is present only the lām is used, not the nūn, e.g., ‘By Allah! I love you.’ ‘By Allah! I think he is truthful.’

Note that ‘By Allah! I will help him.’ and ‘By Allah! I am helping him.’

c) the lām should be attached to the verb. If it is attached a word other than the verb, the nūn cannot be used, e.g., ‘By Allah! to Makkah I will go.’ Here the lām is attached to ىلإ (la-ilâ). But if it is attached to the verb, the nūn has to be used, e.g., ‘By Allah! I will visit you.’ In the Qur’an ىأرُوكَ وَلَسُوفُ يُعْطِيكَ (93:5) ‘And He will give you.’ This is jawāb al-qasam, and the qasam is ‘By the forenoon’!

c) Near-compulsory: The use of the nūn is near-compulsory after the conditional particle ِإِمَّا which is made up of ِإِن plus ِمَا for strengthening. The nūn of ِإِن has been assimilated to the mīm of ِمَا. Here are some examples:

‘If you go to Makkah, I will go with you.’ In the Qur’an ِإِمَّا يَجِرُنَّ عَنْدَكَ الْكَبْرِ أَحَدَهُمَا أَوْ كَلَّاهُمَا فَلَا تَقُلْ لَهُمَا إِنْ ٰأَفْلَأَ وُلْدَا تَنْهَرُهُمَا وَقَلْ لَهُمَا قَوْلًا كُرِيمًا’ (17:23) ‘If one or both of them attain old age with you, do not asy to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

أَفْ (2) is a verb-noun meaning ‘I am annoyed’ or ‘I am irritated’. It is mabnî.
(3) In the Qur’an, 3:169. Here the mubtada’ is omitted. The full sentence is ‘On the contrary, they are alive.’ When بَل precedes a sentence it called حَرْفُ الابْتِنَادُ, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things:

a) للانْتَفاْلُ, i.e., cancellation of the previous statement as in this verse: ‘أَقِمْ نُكَلَّثُ الْأَنْبَاءَ وَالْكَحْلَ، أَلْهَمْنَا الْمَلَائِكَةَ قَالُوا لَنْ نَقْتُولَنَّ’ تَحْسِينَ الدُّنْيَا، ‘Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.’ بَلّ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) للانْتَفاْلُ, i.e., transition from one idea to another without cancelling the first, e.g., إِبْرَاهِيمُ كُسْتَانُ، بَلْ هُوَ مُهْمَلُ ‘Ibrahim is lazy; nay, he is negligent.’ In the Qur’an فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَلَّائِنَّ بَلْ نَحْنُ مُحْرَمُونَ (69:27) When they saw it they said, “Surely, we have lost our way; nay, we have been deprived (of our fruit).”

EXERCISES

1) Make the following verbs emphatic using the nūn al-taukid al-thaqīlah.

2/1) Point out all the instances of nūn al-taukid occurring in the main lesson, and mention in which of them the use of the nūn is optional, and in which it is compulsory.

2/2) Oral exercises:

(a) Each student says to the other وَاللهُ لاَ تَفْعَلْ كَذَا لَا آفِعَّلُ كَذَا. Aactual verbs like لا تَجَلَّسُ إِلَّا تَفْتَحْ, إِلَّا تَقَلَّبٌ should be used.

1 - i.e., their garden which had been burnt down.
2/3) Rewrite each of the following sentences making it jawāb al-qasam, and make necessary changes.
2/4) Write the mudārī' and amr of each of the following verbs.

LESSON 34

In this lesson we learn the following:

(1) المَنْوَعُ مُنْدَأ الصَّرَف

It is of two kinds:

a) Nouns which do not accept the tanwin for only one reason.
b) Nouns which do not accept the tanwin for two reasons.

Nouns which do not accept the tanwin for only one reason

This reason is one of the two following things:

a) أَلْفُ الْثَّانِثِ (the diptote): It is a mu'rāb noun which does not accept the tanwin, e.g., إِبْراهِيمُ، فاطِمَةُ، أَحْمَرُ، مِساجِدُ، زَهَلَاءُ.

b) Nouns which do not accept the tanwin for two reasons.

and the second is a long -ā written in Arabic with a yā' (ے), and both these should be extra added after the third radical, e.g.,

أَرْضَى، ذَنْيَةُ، حَبْلَيَةُ، هَدَايَاءُ، فَتَارَى: أَلْفُ الْثَّانِثِ المُقْصُورَةُ

‘young man’, ‘grinding stone’, ‘stick’ are not diptotes because the alif in these words is the third radical, and not extra.

Note that words like أَقَالَّمُ، أَوْلَادُ، أَسْمَاءَ، آيَاءَ، أَنْحَاءَ are not diptotes because these are like نَشَرِي which translates to ‘reliable ruling’.

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on the pattern of أَفْعَالَ and the hamzah is the third radical, and not extra.

\( b \), i.e., that is the plural on the patterns of مَفْعَالٌ and مَفْعَالٌ

\[ 
\text{مَسَاءَلَةُ}, \text{مَدَارِسُ}, \text{أَسَابِيحُ}, \text{حَدَائِقُ}, \text{سَلَاسلُ}, \text{أَنَاَّمِلُ}, \text{فَنَادِقُ}
\]

\( \text{مَفْتَاحُ}, \text{أَسَابِيحُ}, \text{فَنَادِقُ}, \text{تَعابِينُ}, \text{مَنَادِبُ} \)

Words on the pattern of مَفْعَالٌ and مَفْعَالٌ (i.e., مَفْعَالٌ) are not diptotes, e.g., أَسَابِيحُ، تَعابِينُ، مَنَادِبُ

These words accept the tanwin.

Even singular nouns on these two patterns are diptotes, e.g., ‘tomatoes’, ‘potatoes’، ‘chalk’, ‘طَبَّاشِر’، ‘trousers’.

**Nouns Which Do Not Accept the Tanwin for Two Reasons**

These are either proper nouns (العَلَمُ) or adjectives (الوَصْفُ).

**Proper Nouns**

Proper nouns do not accept the tanwin when they have one of the following reasons:

1. if they are feminine, e.g., حُمَّرة. Note that حُمَّرة is the name of a man, but the word is feminine as it ends in \( tāʼ \) marbūtah.

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2. These two words belong to the class of اسمِ الحَمَّسِ الحَمْيَيِّ like the ‘smoke’, ‘工業’ etc. These words are treated as singular, though they are plural in meaning.

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If a feminine proper noun is made up of three letters of which the second letter is *sākin*, it may be used both as a diptote and as a triptote\(^1\), but it is better to use it as a triptote, e.g.,  

هدیًّ، دعَّد، رَیْمُ  

(2) if they are non-Arabic *sākin*, e.g.,  

ِبِرَاهِمْ، وَلِیْمْ، بَاکْسَتَانُ  

It accepts the *tanwin*, e.g.,  

ُنُوحٍ، لُوْطٍ، سَیِّدٍ، جَرْجَحَ، خَانٌ  

But if it is feminine, it remains a diptote, e.g.,  

ُبَلْحَ، حَمَصْ، نِسآُ، مُوشَ، بَاذِ، بُروٍّ  

(3) if they are *muşadul*, i.e., on the pattern of *fa‘al*–*u*, e.g.,  

عُمْرَ، زَفْرٍ، مُعْطَّرُ  

رَحْلَ، هُبْلُ  

(4) if they end in extra *alif* and *mīn*, e.g.,  

رَمَضَان، مَوْارَان، شَبَّانْ، عُمْنَانُ  

The name  

حسّانِ  

accepts the *tanwin* because it is on the pattern of  

قَدُومَ فِعَلَ  

جَحَدُ  

and so the *n* is the third radical, and is not extra.  

(5) if they resemble a verb in their form, e.g.,  

أَحَمْدَ  

حَمَدُ  

which is on the pattern of  

يَرِدِ  

يَبِيعُ  

‘he sells’.  

(6) if they are compound of two nouns, e.g.,  

مُعْدَجْرَبٍ، حَضْرَوْنُ  

عَمْرَ، زَفْرٍ  

are names of persons;  

رَحْلٍ  

is the planet Saturn, and  

هُبْلٍ  

is the name of a pre-

\(1\) A triptote is a regular noun which accepts the *tanwin*.

\(2\) *Nَوحُ,* *لَوْطُ,* *سَيِّدٍ,* *جَرْجَحَ,* *خَانُ*

is one the sons of Adam (may peace be on him).

\(3\) George, خَانُ is a name in India and Pakistan.

\(4\) Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, مُسْتٍ, Nice, Homs, Balkh.
Adjectives

Adjectives do not accept the *tanwin* in the following cases:

1. if they are on the pattern of {अग्गङ्गूँ} provided they are not made feminine with the *tāʾ* marbūtah (ة), e.g., {अग्गङ्गूँ} *अग्गङ्गूँ* {अग्गङ्गूँ} {अग्गङ्गूँ}, and that of {अग्गङ्गूँ} {अग्गङ्गूँ}. The word *widower* accepts the *tanwin* because its feminine is *widow*.

2. if they are on the pattern of {अग्गङ्गूँ}, e.g., {अग्गङ्गूँ}.

3. if they are {अग्गङ्गूँ}. A *maʿdiʿl* adjective is one of the two following things:
   a) the numbers which are on the patterns {अग्गङ्गूँ} and {अग्गङ्गूँ}, e.g., {अग्गङ्गूँ} ‘three at a time’, {अग्गङ्गूँ} ‘four at a time’, {अग्गङ्गूँ} ‘three at a time’.
   b) the word of {अग्गङ्गूँ}, plural of {अग्गङ्गूँ}. In the Qurʾan (2:185) {अग्गङ्गूँ}: ‘And he who is sick or on a journey (let him fast the same number of) other days.’

*I'RÂB* OF THE DIPTOTE

We have learnt the *iʿrāb* of the diptote in Book (L 23), and in the first lesson of this book. The *jarr*-ending of the diptote is *fatrah* instead of *kasrah*, e.g., {अग्गङ्गूँ} {अग्गङ्गूँ} {अग्गङ्गूँ} ‘I studied in many schools.’ {अग्गङ्गूँ}. ‘These are Zainab’s books.’

But it takes *kasrah* like a regular noun in the following two cases:
a) when it has the definite article -al, e.g., ‘I stayed in these hotels.’

In the Qur’an (70:40) فَلا أقُسُمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ: ‘But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.’

b) when it is mudaf, e.g., ‘I taught in the schools of Madinah.’

In the Qur’an (95:4) هل من أحسى بالظلم من الطالب Garmin: ‘He is one of the best students.’

We have indeed created man in the best stature.’

Note the words: plural of معنى ‘meaning’, جوارية ‘girl’, ناد ‘club’. Such words are on the pattern of مفاعل, and at the same time they are manqūs as their third radical is yā’, which appears if these words take the definite article -al, المعاي، الجوارية، النادي،. These are called the manqūs of the جمع المتنامي، and they are treated just as the manqūs in i’rāb. They take the tanwin in the ُراب cases, but not in the ُ فال case, e.g., مَرْفُع ‘This word has many meanings.’ Here معنى is معتدلة, and is مرفع. Here it takes the tanwin.

شَرْفُ ‘I know many meanings of this word.’ Here it is مرفع bihi, and so it is مشرف. Here it does not take the tanwin.

مَعْرَفَ ‘This word is used in many meanings.’ Here it is معرف as it is preceded by a preposition. Here also it takes the tanwin. Here is another example:

مَعْرَفَ ‘Various clubs are found here.’

مَعْرَفَ ‘People have founded various clubs.’

Majrūr: ‘He is member in various clubs.’
EXERCISES

1) Point out all the instances of the diptote (المتَنَوَعُ مَنَ الْصَّرَف) occurring in the main lesson, and mention the reason for their being diptotes.
2) Point out the diptotes occurring in the main lesson which have kasrah in the jarr case, and mention the reason for that.
3) Point out the diptotes (المتَنَوَعُ مَنَ الْصَّرَف) in the following sentences, and mention the reason for their being so. If they have kasrah in the jarr case, mention the reason for that.
4) Rewrite the following sentence with the diptote having kasrah.
5) Use the word جَوَار in three sentences making it marfu' in the first, mansub in the second and majru' in the third.
6) In the sentence عَائشَة عَائِشَة the first word has no tanwin while the second has. Why?
7) Why is the word أَرْبَعٌ not a diptote though it has a verbal pattern?
8) Give an example of a diptote having kasrah in the jarr case because of its having the definite article.
9) Give an example of a diptote having kasrah in the jarr case because of its being mudaf.
10) Give an example of each of the following:
   a) an adjective which is ma'dul.
   b) non-Arabic proper noun.
   c) an adjective on the pattern of فعلان.
   d) a feminine proper noun.
   e) a ma'dul proper noun.
   f) an adjective on the pattern of أَفَلَ.
   g) a proper noun ending in extra alif and nun.
   h) a compound proper noun.
   i) the جمع المُتَنَاهِي.
   j) a noun ending in alif al-ta’niuth al-mamdudah.
   k) a noun ending in alif al-ta’niuth al-maqsurah.

l) the جمع المُتَنَاهِي.
m) a feminine proper noun which accepts the *tanwin*.

n) a non-Arabic proper noun which accepts the *tanwin*.

11) Both the proper nouns لوط and إبراهيم are non-Arabic, but the first does not accept the *tanwin* while the second does. Why?

12) Both the proper nouns بلاخ and جراح are non-Arabic, and both are made of three letters of which the second is *sākin*. But the first accepts the *tanwin* while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?
General Questions
(covering the whole book)

#(1) Read the hadith qudsi, and answer the questions following it:

1(a) What does جَعَلِ mean here? How many objects does it take?

1(b) Mention another meaning of جَعَلِ, and use it in a sentence.

2(a) What has been omitted in تَطَالَلُوا and why?

2(b) Mention the two abwāb in which this omission takes place, and give an āyah for each bāb.

2(c) To which bāb does تَطَالَلُوا belong? What does this bāb signify in this hadith? Mention the other signification of this bāb, and give an example in a sentence.

3) Point out a thulāthi mujarrad verb occurring in the hadith, and mention its bāb, its masdar and its masdar mimi.

4) Point out a mazād verb with one extra letter, and mention its bāb, its masdar and its ism al-fāʾil.

5) What kind of derivative is each of the following nouns? Mention the verb from which it has been derived.

6) Write the i’rāb of the underlined words.

#(2) Read the āyah, and answer the questions following it:

1) What is إِمَّا made up of? Is the use of the emphatic nūn in the mudāri’ following it optional or compulsory?

2) Why has تَأَلَلُ not been taken?

3) Write the i’rāb of the underlined words.

#(3) Write the i’rāb of the underlined words in the following āyahs.

#(4) Write the i’rāb of the underlined words in the following hadith.

#(5) Write the i’rāb of the underlined words in the following āyah.

#(6) Read the following couplet, and answer the questions following it:

1) Is the use of the emphatic nūn in the mudāri’ here optional or compulsory?

2) Is the verb رَأَى here raʾā of the eye or raʾā of the mind?

3) To which bāb does the verb يَتَيَسَمُ belong? How many extra letters are there in it? Give its mātā, amr and masdar.
4) What is the meaning of اللّيث and what is its plural?
5) What is the meaning of النَّبَوَيَّة and what is its singular? Does this word have another plural?
6) Why has the verb لا تَطْنَن taken the مَثَنَّ?
7) Write the i’rāb of the underlined words.
   #(7) What is the i’rāb of هذه in each of the following sentences?
   #(8) What is the i’rāb of خَوْفَا in each of the following sentences?
   #(9) What is the i’rāb of كَم in each of the following sentences?
   #(10) What is the i’rāb of أي in each of the following sentences?
   #(11) What is the i’rāb of نَّمَاث in each of the following sentences?
   #(12) Illustrate each of the following in a sentence.
   #(13) Give an example of each of the following.
   #(14) Change each of the following verbs to بَعْد
   #(15) Give an example of each of the following مَدَار patterns.
   #(16) Rewrite the following sentences using هَمْزَة الْإِسْتِفْهَام.
   #(17) Specify the type of مَثَنَّ in each of the following sentences.
   #(18) Specify the type of لَام in each of the following sentences.
   #(19) Wonder at the beauty of the stars using the two verbs of wonder.
   #(20) Give an أَيَّاه containing each of the two verbs of wonder.
   #(21) Give the مَدَار, مَدَار الْمَرْجَّة, مَدَار الْهَيْثَة and مَدَار مَيْثَة of the verb بَعْد.
   #(22) Give the complete i’rāb of the following couplet.
   #(23) Write the i’rāb of the underlined words in the following.
   #(24) Read the couplet, and answer the questions following it:

1) What does قد signify here?

2) What type of مَثَنَّ is the one in

3) Write the i’rāb of the underlined words.
   #(25) Write the complete i’rāb of the following أَيَّاه.
   #(26) Use each of the following sentences as هَال.
   #(27) Why has the separate form of the pronoun of nasb been used in each of the following sentences?
(28) Rewrite each of the following sentences replacing the verb with the 

*maṣdar.*

(29) Answer each of the following sentences using two pronouns as the 

objects. In which answer can both the pronouns be in the attached form?

(30) Illustrate each of the following meanings of *jall* in a sentence.

(31) What does *عَسَى* signify in each of the followong sentences?

(32) Is the use of the emphatic *nūn* in each of the following examples 

optional or compulsory?

(33) Use each of the following sentences as *jawāb al-qasam*, and make 

necessary changes.

(34) Give two examples of the *istihlāʿ mūqātiʿ*. One of them should be 

your own composition and the other from the Qurʾan.

(35) Give two examples of the *istihlāʿ mufarragh*. One of them should be 

your own composition and the other from the Qurʾan.

(36) Rewrite the following sentence using *إِنْ* instead of *إِمَّا* and make 

necessary changes.
VOCABULARY

radio & TV (literally: the قازق audible and the visible transmissions)
couch, sofa
to hire
to have a bath
first aid
ambulance
announcement
suggestion, idea
to join (a school, a university etc)
half-yearly examination
secretary
cashier
departure from school
to graduate
vaccination
circular
grade (in examination result)
with distinction
television (set)
to go for a walk
distribution
<table>
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<th>English</th>
<th>Arabic</th>
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<td>prize</td>
<td>الجائزة</td>
</tr>
<tr>
<td>cheese</td>
<td>الجبن</td>
</tr>
<tr>
<td>pound (currency)</td>
<td>الجنيه</td>
</tr>
<tr>
<td>weather</td>
<td>الجو</td>
</tr>
<tr>
<td>directions</td>
<td>الجهات</td>
</tr>
<tr>
<td>students from different sections, classes, colleges</td>
<td>طلاب من جهات مختلفة</td>
</tr>
<tr>
<td>etc</td>
<td></td>
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<tr>
<td>bus</td>
<td>الحافلة</td>
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<td>size</td>
<td>الحجم</td>
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<td>الحرب العالمية</td>
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<td>civil war</td>
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<td>period (duration of a lesson)</td>
<td>الحصة</td>
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<td>حفل الشاي</td>
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graduate
map
habit
to smoke
postgraduate studies
drawer (in a table)
tonic
vertigo
state (country)
president
to fail (an examination)
one who has failed
Saturn

to record (in a tape-recorder)
to draw (money from a bank)
cancer
cough
quince
ambulance

lorry
(T.V) screen
youth, young men
policemen
policeman
tape (of a tape-recorder)
to switch on (a machine)
flat (building)
fund
charity fund
exactly
storey
chalk (for writing)
model
tomato
to strike a student’s name off the rolls, to expel
another name of Madinah
spectrum
lentil
gram
break (during school time)
courtyard
from time to time

examination hall
ball-point pen
rainbow

football
electricity
sack, bag
kilogram

rules and regulations
chart

objection

match

file (instrument)

museum

metre

exemplary

free (without money)

(railway) station

camp

vice-chancellor (or president) of a university

radio announcer, newsreader, correspondent

educationist

controller (of students’ attendance)

traffic

bolt (on a door)

contest

swimming contest
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<td>air-conditioner</td>
<td>الْمَكَافِي</td>
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<tr>
<td>million</td>
<td>المِلْيُون</td>
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| distinction (grade)       | المَدِينَة
eraser
sickle
bend or turn (in a road)
regular (in attendance)
car park
era after the birth of Christ

club
literary club
activity
news bulletin
to provide, to lay down, to specify
spectacles

telephone

absentees’ list

to distribute
كان الفراغ من الساعة السادسة مساءً مـن يوم الجمعة السابع والعشرين من صفر عام 1420 للهـ الموافق الحادي عشر من يونية عام 1999 للميلاد، في داره في مدينة الرسول صلى الله عليه وسلم. والحمد لله الذي بفضله تتم الصلاحت، والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه أجمعين.